# Private Prayers

by E.B. Pusey D.D.

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# Private Prayers

BY THE SAME AUTHOR.

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PRAYERS FOR A YOUNG SCHOOL-BOY.

EDITED, WITH A PREFACE, BY

H. P. LIDDON, D.D.

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# Private Prayers

BY THE REV.

E. B. PUSEY, D.D.

EDITED, WITH A PREFACE, BY

*H. P. LIDDON, D.D.*

"*Having loved His own which were in the world, He loved them unto the end.*"—S. JOHN xiii. 2

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# Preface.

*THE Prayers contained in this volume were composed, chiefly, in or about the year* 1853–5, *at the instance and for the use of a person who had the happiness to be advised by Dr. Pusey in spiritual matters. They were written at intervals, as they were wanted, and without any intention of making them into a book. The owner of the precious manuscript is still living, but desires to remain unknown, while thus placing within the reach of English Churchmen an aid to devotion, the value of*

*which has been tested by constant use during more than a quarter of a century.*

*To this collection some other Prayers are added, which were written for another person who was also advised by Dr. Pusey, and who did not survive him for more than a few weeks.*

*In editing these Prayers, some few changes of expression have been deliberately adopted, which there is reason to think the revered Author would himself have made had he ever revised them with a view to publication. But it is confidently hoped that no such change has obscured or modified the sense of the original.*

*It will be seen that Bishop Andrewes, the "Paradise of the Chris-*

*tian Soul," and older sources have been drawn upon by Dr. Pusey. But the larger part of the book is his own; and probably represents the substance of his own daily prayers.*

*It may be right to add a caution respecting the use of prayers which, like those in this volume, have been composed or compiled expressly for the use of single souls.*

*As no two faces, so no two characters, are exactly alike. Each has, with its own mysterious history, its own hopes, and fears, and gifts, and needs.*

> *"Each in his hidden sphere of joy or woe*
> *Our hermit spirits dwell."*

*Differences of temperament, and differences of experience, teach us*

*severally to employ a different spiritual language before the Throne of Our Lord and Saviour. When private prayer is absolutely sincere, and is based upon something like real self-knowledge, each soul will pray some prayers which no other soul needs, and will omit some prayers with which many others could not safely dispense. The accuracy with which a collection of devotions is adapted to the exact case of a single soul, may thus be the measure of its unsuitableness for any other. And, therefore, a book of private prayers, written, by a master of spiritual wisdom, for the use of an individual Christian, must, if used by others, be used with discretion and freedom. There must be both omissions and addi-*

*tions. Thus in the present volume great stress is laid on certain sins against charity. No one need have just reason for anxiety if he should find that some of the prayers in a book like this do not suit or are not needed by him: no one can safely take it for granted that nothing more is required by him in the way of private devotion than is here supplied.*

*It is of course otherwise with the Common and Public Prayers of the Church, with the venerable Liturgies of the early ages, and, above all, with that Prayer of prayers which Our Divine Lord has taught us. These do express either in terms or by implication all the needs of the soul; and there is much ground for anxiety if we*

*cannot bring ourselves to feel at home with them. In particular, the Lord's Prayer is a rule to shape, as well as an instrument to express, devotion; and no variety of experience or eccentricity of temperament can excuse its neglect or palliate a secret distaste for it.*

*Those who know Dr. Pusey in his sermons and other devotional publications, will recognize in this little work the characteristics with which they are already familiar. He is always consistent with himself; always intense, real, vivid, searching, tender, profoundly reverent. Here he is surprised, as it were, while engaged in one of those many ministries to single souls which, far more than his great literary and theological efforts,*

*formed the interest and staple of his life. If some few of his suggestions for devotions are unsuited to any, none can fail to be improved and edified by the general substance, and, above all, by the spirit of prayers, written hurriedly, in the midst of engrossing occupations, but therefore reflecting all the more truly the heavenly atmosphere which he breathed. After all, in the narrow way along which a Christian soul like his pursues its journey towards its eternal home, there is not much room for that which is not needful, or which may not be helpful, to all of us.*

*It is now a year since he passed into that world which was rarely, if ever, absent from his thoughts*

*while he was among us. May he, while awaiting the last Great Day, enjoy an ever-increasing measure of rest and light! And may those who use his words be able to make that verse of the Psalmist their own, which was so dear to him in life, which is engraved on his tomb, and which, we may be reverently sure, has a meaning for him now such as it never had before—*

"Praised be God, Who hath not cast out my prayer, nor turned His mercy from me."

H. P. LIDDON.

3, Amen Court, E.C.,
*September* 16, 1883.

# Preface to the Second Edition.

*THIS Edition is substantially a reprint of the First. One or two omissions have been supplied.*[1] *The heading of a chapter has been altered.*[2] *The resolutions at the end of Appendix II. have been restored to their original form.*[3] *Any other changes are merely verbal.*

*May GOD mercifully continue to make this book a blessing to many Christians.*

H. P. L.

3, AMEN COURT, E.C.
*Easter*, 1884.

[1] pp. 1–10. [2] p. 215. [3] p. 275.

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# Morning.

## *At awaking.*

IN the Name of ✠ the FATHER, and of the SON, and of the HOLY GHOST. Amen.

O GOD, Thou art my GOD; early will I seek Thee.

My soul thirsteth for Thee; O satisfy me with Thyself.

Blessed be the Holy and Undivided TRINITY, now, henceforth, and for ever and ever. Amen.

Glory be to the FATHER, Who created me.

Glory be to the SON, Who redeemed me.

Glory be to the HOLY GHOST, Who sanctifieth me.

O HOLY TRINITY, One GOD, to Thee I humbly offer up myself

my soul and body, my thoughts and purposes, my words and actions, my hopes and fears, my heart and all its affections; all that I have and all that I am, to be governed, guided and sanctified by Thee this day and evermore.

LORD, I am Thine, make me wholly Thine;

LORD, I would love Thee, fill me wholly with Thy love.

LORD, I would please Thee this day, make me wholly pleasing unto Thee.

Take away all which is not Thine.

Give me all which is Thine.

Receive me, Thy poor creature, and all which I am and have in union with Thy Well-beloved Son JESUS CHRIST our LORD. O make me fit to be for ever Thine.

## *At rising.*

IN the Name of ✠ our LORD JESUS CHRIST I rise.

May He Himself bless, rule, and keep me within and without,

And lead me in a straight way to life everlasting. Amen.

## *While dressing, say,*

### PSALM LI.

HAVE mercy upon me, O GOD, after Thy great goodness : according to the multitude of Thy mercies do away mine offences.

2 Wash me throughly from my wickedness : and cleanse me from my sin.

3 For I acknowledge my faults : and my sin is ever before me.

4 Against Thee only have I sinned, and done this evil in Thy sight : that Thou mightest be justified in Thy saying, and clear when Thou art judged.

5 Behold, I was shapen in wickedness : and in sin hath my mother conceived me.

6 But lo, Thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean : Thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me hear of joy and gladness : that the bones which Thou hast broken may rejoice.

9 Turn Thy face from my sins : and put out all my misdeeds.

10 Make me a clean heart, O GOD : and renew a right spirit within me.

11 Cast me not away from Thy presence : and take not Thy HOLY SPIRIT from me.

12 O give me the comfort of Thy help again : and stablish me with Thy free SPIRIT.

13 Then shall I teach Thy ways unto the wicked : and sinners shall be converted unto Thee.

14 Deliver me from blood-guiltiness, O GOD, Thou that art the GOD of my health : and my tongue shall sing of Thy righteousness.

15 Thou shalt open my lips, O LORD : and my mouth shall shew Thy praise.

16 For Thou desirest no sacrifice, else would I give it Thee : but Thou delightest not in burnt-offerings.

17 The sacrifice of GOD is a troubled spirit : a broken and contrite heart, O GOD, shalt Thou not despise.

18 O be favourable and gracious unto Sion : build Thou the walls of Jerusalem.

19 Then shalt Thou be pleased with the sacrifice of righteousness, with the burnt offerings and obla-

tions : then shall they offer young bullocks upon Thine altar.

Glory be to the FATHER.

As it was in the beginning.

## PSALM CXXX.

OUT of the deep have I called unto Thee, O LORD : LORD, hear my voice.

2 O let Thine ears consider well : the voice of my complaint.

3 If Thou, LORD, wilt be extreme to mark what is done amiss : O LORD, who may abide it?

4 For there is mercy with Thee : therefore shalt Thou be feared.

5 I look for the LORD ; my soul doth wait for Him : in His word is my trust.

6 My soul fleeth unto the LORD : before the morning watch, I say, before the morning watch.

7 O Israel, trust in the LORD, for with the LORD there is mercy : and with Him is plenteous redemption.

8 And He shall redeem Israel : from all his sins.

Glory be to the FATHER.
As it was in the beginning.

*Or, the following.*

LITANY.

GLORY be to Thee, O LORD, glory to Thee.
Glory to Thee, Who givest me sleep
to recruit my weakness,
and to remit the toils
of this fretful flesh.

To this day and all days,
a perfect, holy, peaceful, healthy,
sinless course,
Vouchsafe, O LORD.

The Angel of peace, a faithful guide,
guardian of souls and bodies,
to encamp around me,
and ever to prompt what is salutary,
Vouchsafe, O LORD.

Pardon and remission
of all sins, and of all offences,
Vouchsafe, O LORD.

To our souls what is good
and convenient,
and peace to the world,
Vouchsafe, O LORD.

Repentance and strictness
for the residue of our life,
and health and peace to the end,
Vouchsafe, O LORD.

Whatever is true, whatever is honest,
whatever just, whatever pure,
whatever lovely,
whatever of good report,
if there be any virtue, if any praise,
such thoughts, such deeds,
Vouchsafe, O LORD.

A Christian close,
without sin. without shame,
and, should it please Thee, without pain,
and a good answer
at the dreadful and fearful Judgement-Seat
of JESUS CHRIST our LORD,
Vouchsafe, O LORD.

*When dressed.*

*Place thyself in the Presence of God; recall that He in all His Majesty, Glory, Beauty, Goodness, Love, Holiness, is in the very place where thou kneelest, as well as in the heaven of heavens, and out of thy nothingness adore His Infinite Love.*

O ETERNAL GOD, Author of my being, Fountain of all love, trusting in Thy love, I, a poor worm and miserable sinner, come before Thee, to speak to Thee, to ask for Thy love. Thou knowest all I would ask Thee, if I dared; Thou knowest how I would love Thee, if I could; Thou knowest all I would hope of Thee, if mine own unworthiness did not keep me back. Yet Thou givest me

the longing, Thou wilt give what I long for, even Thyself, Whom I long for. Thou preparest the heart. Prepare my heart, O Loving GOD, that I may long for Thee more, adore Thee more humbly, ask at least with all the desires of my heart, all which Thou art ready to give me, which Thou hast prepared for me, if I love Thee. Make me to love Thee through all Thy love for me, through Thine own love in me.

O GOD, my GOD, I praise Thee and thank Thee from my inmost heart, that in all eternity Thou didst think of me, and didst love me with Thine Infinite Love; that out of pure love for me, Thou willedst to make me that I might love Thee, and

be loved by Thee, and be happy in Thy Love. Thou willedst in all eternity to redeem me with the Precious Blood of Thine Only, Co-equal SON; Thou willedst to unite me in Him to Thyself; Thou willedst that He should become Man that we might, through Him, be one with Thee. This Thou willedst for me, too, O my GOD, and for this Thou didst wait for me when I looked not for Thee. Thou rememberedst me when I forgat Thee; Thou didst make me Thy child; Thou didst give me Thy graces; Thou didst speak to my heart; by all the yearnings of my young heart Thou didst draw me unto Thee; if I did not heed Thee, Thou wert not weary, but didst anew call

me ; and Thou hast conquered and hast made me Thine. O then let my soul melt for love of Thee ; let it melt through Thy love, into Thy love, that in love I may adore Thee, in love serve Thee, in love thank Thee, in and with Thy love, love Thee everlastingly.

For these and all Thy blessings bestowed on me Thy poor sinner, upon Thy whole Church, upon every member of Thy Church, and especially upon all whom Thou hast ever given me to love or to be loved by me ; for all the benefits of nature, Providence, grace, up to this hour (*here think of the greater blessings of your life*), for the guardianship of all Holy Angels, especially my own ; but above all, for Thy great glory

in the Creation and Redemption of the world, I give Thee most humble and hearty thanks in union with the thanksgivings of my LORD JESUS CHRIST and of His whole Church in heaven and in earth. Enlarge Thou my heart that I may love Thee more and more; kindle my soul that I may praise Thee; order my thoughts, words, and deeds, that, within and without, I may be wholly Thine, wholly serve Thee, wholly praise and glorify Thee, with all Thine Angels and Saints, for ever and ever.

But alas! what return can I make for all Thy Love! what have I made! O that I could weep blood, if so I could blot out all my thanklessness to Thee; all

my rebellions in act or in spirit against Thee; all my failures to obey Thy graces and Thy gracious calls; all my mistrust of Thy love and good will towards me; all I have ever done or said or thought or felt against or beside Thine All-holy Will. And even now I do not love Thee, do not trust Thee, do not thank Thee as I ought. But what I cannot do, Thou wilt do for me, O my GOD. O blot out then, by the Precious Blood of Thy SON, my LORD, all which is against me. I cast it all into His deep and sorrowful Wounds; O may it all be hidden, may I be hidden, there! May I love Thee the more because Thou so forgavest me, hast so loved me; may I continue in Thy love unto

the end ; may I so love Thee and so thank Thee that my whole being may be one jubilee of thanks and love.

And now, O GOD, I do desire this day most earnestly to please Thee ; to do Thy will in each several thing which Thou shalt give me to do ; to bear each thing which Thou shalt allow to befall me contrary to my will, meekly, humbly, patiently, penitently, as a precious gift from Thee to subdue self-will in me ; and to make my will wholly Thine. What I do, make me do, simply as Thy child ; let me be throughout the day, as a child in his [her] loving FATHER'S Presence, ever looking up to Thee. If I joy, joying before Thee ; if I

sorrow, sorrowing unto Thee; if I work, working for Thee; if I rest, resting in Thee. May I breathe, think, speak, act in Thy love. May I love Thee for all Thy love. May I thank Thee, if not in words, yet in my heart, for each single gift of Thy love, for each refreshment of my body, for each comfort which Thou allowest me day by day. May I do nothing without looking to Thy grace, if not actually yet by the habit of my mind. Teach me how, momentarily, to ask Thee, silently, for Thy help. If I fail, teach me at once to ask Thee to forgive me. If I do anything ever so little well, teach me at once to thank Thee and own it all Thine. If I am dis-

quieted, enable me, by Thy grace, quickly to turn to Thee. O that with every breath I could tell Thee how I would love Thee: O that I could win others to Thy Love. O that I could be perfected in Thy Love. O that all my acts and words were penetrated, ensouled, transfigured with Thy Love. May nothing this day come between Thee and me. May nothing for one moment separate me from Thee, or hide Thee from me. May I will, do, say, just what Thou, my loving and tender FATHER, willest me to will, do, and say; and may I not will, say, or do whatever Thou, Who so wisely and tenderly willest all things for my well-being and my salvation, willest me not to will, say, or do.

Work Thy Holy Will in me and through me this day. Protect me, guide me, bless me, within and without, that I may do something this day for love of Thee; something which shall please Thee; and that I may this evening be nearer to Thee, though I see it not, nor know it. Lead me, good LORD, in a straight way unto Thyself, and keep me in Thy grace unto the end, through JESUS CHRIST my LORD and SAVIOUR.

O Good JESU, my SAVIOUR and my GOD, Thou, Who didst make me, knowest how weak I am. Thou knowest, good LORD, that I am tempted to [*Here name the temptations to it, and the ways in which you sin, as far as you know*

*them.*] And then, Good LORD, I am shocked to say to Thee, but Thou knowest how I —— But, Good LORD, for love of Thee, I would this day keep wholly from all [*naming the sin,*] and be very [*naming the contrary grace*]. I will not, by Thy grace, do one [N.] act, or speak one [N.] word, or give one [N.] look, or harbour one [N.] thought in my soul. If Thou allow any of these temptations to come upon me this day, I desire to think, speak, or do only what Thou willest. LORD, without Thee I can no nothing; with Thee I can do all. Accept, Good LORD, this my desire; help me, by Thy grace, that I fall not; help me by Thy strength, to resist mightily the very first

beginnings of evil, before it takes hold of me; help me to cast myself at once at Thy sacred Feet, and lie still there, until the storm be overpast; and if I lose sight of Thee, bring me back quickly to Thee, and grant me to love Thee better, for Thy tender mercy's sake.

Our Father.

Into Thy Hands I commend
my spirit, soul, body.
Thou hast created, redeemed,
regenerated them,
O LORD, Thou GOD of Truth.
And together with me, all mine
and all which belongs to me;
especially ——.
Thou hast bestowed them upon
me, LORD, in Thy Goodness.

Guard us from all evil;
Guard our souls, I beseech Thee,
O LORD.
Guard us without falling,
and place us immaculate in the
Presence of Thy Glory
In That Day.
Guard our going out
and coming in,
Henceforth, even for ever.
Prosper Thy servants this day,
and give us mercy in the sight
of those who meet us.
O GOD, make speed to save us.
O LORD, make haste to help us.
O turn Thee unto me,
and have mercy upon me.
Give Thy strength unto Thy servant, and help the son of Thine handmaid.
Shew some token upon me for

good; that they who hate me may see it and be ashamed, because Thou, Lord, hast holpen me and comforted me.

Glory be to the Father, and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

To Thee, O Good JESUS,
I commend myself this day
and for ever.
O Lord, Thou knowest, and canst and willest the good of my soul;
I, wretched ——
neither know, nor can, nor as I ought will it;
Do Thou, O LORD,
I beseech Thee,

of thy unspeakable loving-kindness,
so dispose of me,
and so order concerning me,
as Thou knowest to be most pleasing to Thee and best for me.

Hide me within the depths of Thine All-holy Heart. Keep me safe hidden from my own fears, mistrusts, and from all suggestions of the Evil One. Let me lie safe there, and be at rest. Let nothing for a moment separate me from Thee. Be Thou my comfort in life; Thou my support in death; Thou my exceeding great Reward and Joy in eternity. By Thy Tears and Bloody Sweat, grant me this, O Good JESU, and to all whom Thou givest me to love, or hast given me.

Thine I am, the price of Thy Blood; living or dying I would be Thine: keep me Thine own for ever, and draw me day by day nearer to Thyself, until I be wholly filled with Thy love and fitted to behold Thee, face to face, my SAVIOUR and my GOD.

Bless me, even me, O LORD JESU, with the FATHER and the HOLY SPIRIT, and give me large, full grace, always and in all things, now, henceforth, and in the hour of death to embrace Thy All-Holy Will. Amen.

JOY with peace, amendment of life, space for true repentance, the grace and consolation of Thy

HOLY SPIRIT, perseverance in good works, a contrite and humbled heart, and a happy consummation of my life, grant me, O Almighty and Merciful LORD. Amen.

[*For Intercessions on behalf of Mankind, the Catholic Church, relations and friends,* see *pp.* 207–214.]

[*For other prayers,* see *Appendix I. p.* 249 *sqq.*]

# Evening.

IN the Name of ✠ the FATHER, and of the SON, and of the HOLY GHOST. Amen.

*Preparation.*

*Place thyself in the Presence of GOD; recall that He in all His Majesty, Glory, Beauty, Goodness, Love, Holiness, is in the very place where thou kneelest, as well as in the heaven of heavens, and out of thy nothingness adore His Infinite Love.*

O LORD, my LORD, Thou preparest the heart and Thine ear

hearkeneth thereto. Prepare my heart, I beseech Thee, to reverence Thee, to adore Thee, to love Thee; to hate, for love of Thee, all my sins, imperfections, shortcomings, whatever in me displeaseth Thee; and to love all which Thou lovest, and whom Thou lovest or mayest love. Give me, Good LORD, my LORD, fervour of love, streams of thanks, shame for my unthankfulness, sorrow for my sins, longing for Thy grace, and to be wholly in-oned with Thee. O LORD, my LORD, I am all too cold and dry and hard; but let my very coldness call for the glow of Thy love; let my emptiness and dryness, like a barren and thirsty land, thirst for Thee, gasp for Thee, call on Thee to come into my soul, Who

refreshest those who are weary. Let my heart ache to Thee and for Thee, Who stillest the aching of the heart. Let my mute longings praise Thee, crave to Thee, Who satisfiest the empty soul, that waits on Thee.

### *Before Self-Examination.*

O LORD, the true Light, without Thy Light I am all darkness. I have no light of myself, save what I receive from Thee, Thou Sun of Righteousness; and alas! too often have I hid myself like Adam from Thee, and feared more to see Thy Face, and to own to Thee, that I had sinned, than to sin before Thy Face.

I have often blinded myself by not wishing to see my sin. I have

taken up with false excuses; self-love has blinded me, and I have loved to be blinded. I have shut my eyes that I might not see that I was sinning. I have turned away my ear and have deafened myself, lest I should hear Thee telling me that it was sin; I have lied to myself and to Thee, and I have come at times to believe my own lies, and my blinded conscience could not see because once it would not. And, O Thou Searcher of hearts, I know not whether my blindness may not in some measure cleave to me. My memory fails me to remember my own sins, my sight is slow to discern them, although I can readily see and remember the faults of others.

But now, O my GOD, I come to Thee without reserve. I pray Thee to lay me open to myself as I am to Thee. Give me light and grace that I may see and hate in myself whatever in me is displeasing to Thee. Let me not first see the sins of this day in the Great Day. Let me not shrink from seeing anything in me now, that so I may be purified to see Thy Face with joy hereafter, and by a true confession of my sins may be cleansed of them, and be less unpleasing for Thee to look upon. Strip me, O LORD; make me bare; let me not gather up any mantle of self-love to cloak my sins before Thee; let me not grasp at any excuses, to make myself out to myself less bad or imperfect than

I am. Let me not lay anything on my own weakness, or the nature which Thou hast given me, or the provocations of others, or the force of temptation, or even my own bad habits, as though I could not help it. O GOD, my GOD, I would not retain one thing against Thy will. Lighten mine eyes, O GOD my GOD; bring back to my memory what I have forgotten; let me see my whole self truly in Thy Light, that for love of Thee I may hate whatever in me has offended Thee, and ask and have of Thee grace not so again to offend Thee.

[*Here use questions for self-examination and on special points. See Appendix II. p.* 262.]

### *Contrition.*

O GOD, day by day, I desire, I long, I pray, never more to offend Thee. Now, too, I desire with my whole heart that I may die rather than again offend Thee, so that Thou wilt let me see Thy Face for ever. And yet, O LORD, again and again I do what I would not, and do not what I would. LORD, O LORD, how long? Wilt Thou not, even in the body of this death, set me free from the bonds of my sin, that I may not sin against Thee? O LORD, Thou knowest all things; Thou knowest that I love Thee. And for love of Thee I would never more offend Thee. Or wilt Thou that through my present weakness, I

should feel the more, how grievous and bitter a thing it is to have sinned against Thee and Thine exceeding goodness? O then, of Thy mercy, O my GOD, give me true sorrow of heart, for everything this day, in which by thought, word, or deed, by —— or —— or —— I have displeased Thee. LORD, one by one, I disown my sins and detest them, and would for love of Thee that they had not been, or that I had so used Thy grace, as to have been wholly what Thou willest. I know, O LORD, that Thou allowest no temptation to come upon us which is too hard for Thy Grace or for us through Thy Grace. Forgive me, my dear LORD, that I have not used it, that I have not

been watchful enough against occasions of evil, that I have not so remembered Thee, as strongly to resist the first emotion which would displease Thee. O LORD, I would so love Thee, as to guard my mind, my thoughts, my feelings, my emotions, my imaginings, so that no thought should move them in the very least, nothing should light upon them, nothing should find the slightest entrance into my soul, nor any response come thence in the very least other than as Thy All-holy Will willeth. And now, O Good LORD, look on me in Thy Love: forgive anew what I have anew sinned. Be not weary of forgiving; for though I sin anew I am weary of sinning. Thou bid-

dest all come to Thee who are weary and heavy laden. Would, O Good LORD, I could be wearied and worn out by my sins, so as never again to weary Thy Patience too. One look restored Peter, so that he wept bitterly and never again forsook Thee; Magdalen wept at Thy Feet, and loved much, and when Thou hadst forgiven her, never parted from Thee. Thy prodigal child returned to Thy House, ashamed to be called Thy son, and when Thou didst fall upon his neck and kissedst him, never again left Thee. And I, what have I done? Shall my affections always flow forth to Thee, only to ebb as they have flowed, and leave me again dry and barren as before? Shall I

repent, only to repent of my repentance? Shall I seek Thee, only again to forsake Thee? Shall I come into Thy Presence, only to forget Thee? Shall I feel some glow from the heat of Thy Love, only to chill it amid the cares and anxieties and petty harasses of this life? Shall I adore Thy Providence, only again to repine against Thee? Shall I admire Thy Love, only to cherish again coldness and unlove? O let it not be, O LORD. Give me repentance of which I shall never repent. Would that I could weep for my sins, as I have wept for some passing disquiet or disappointment. Would that I could be indignant with myself for having slighted Thee, O my GOD,

as I have been indignant and angered with those who I thought slighted me. Would that I could be on fire against myself, so as, by Thy Grace, to burn out all in me, which even now displeaseth Thee. But, if I cannot weep, let me at least hold fast to Thy sacred Feet, as the anchor of my salvation, and hold Thee tighter the more the storms assail me. If I have not one tear which Thou mayest gather into Thy bottle, let Thy Precious Blood wash my soul, and be to me for the tears of blood, which, if I could, I would shed for my sins. Give me, O Good LORD, if not tears, at least new repentance which shall issue in newness of life. If I cannot love Thee as I ought, Who hast

so loved me and gavest Thyself for me, at least make me like Thee in hating those sins which Thou hatest and which crucified Thee. If, O Lord, I have forfeited higher degrees of grace and of Thy calling, by so often sinning, let me not lose the grace of hating my sins and loving Thee. Give me again the new robe of Thy Righteousness and of Thy Grace, that in it Thou mayest behold me and love me; and let me not put it off again, or soil it, or try to wear with it the filthy rags of my sins which Thou hast taken from me. Vouchsafe, O LORD, to put Thy ring anew on me, and betroth my soul anew to Thee for ever, in righteousness and judgment, and lovingkindness

and in tender mercies, and make me to know Thee, my LORD and my GOD. Let me not seek out of Thee what I can only find in Thee, peace and rest and joy and bliss, which abide only in Thy abiding joy. Lift up my soul above the weary round of harassing thoughts to Thy eternal Presence. Lift up my soul to the pure, bright, clear, serene, radiant atmosphere of Thy Presence, that there I may breathe freely, there repose in Thy Love, there be at rest from myself and from all things which weary me; thence return, arrayed with Thy peace, to do and bear what shall please Thee. Let nothing disturb my soul, fixed on Thee; nothing weary it, stayed on Thee; nothing

draw it down, upheld by Thee, in Thee; nothing turn it aside, directed by Thee, unto Thee. O gather me into one, and gather me unto Thee; knit my soul in one and knit it into Thyself, that with my whole heart I may seek Thee, and seeking Thee may find Thee, and finding Thee may stretch forth anew unto Thee, and never cease or fail to stretch forth unto Thee, until in the end, by Thy grace and mercy, I may arrive at Thee. O GOD, my GOD, I am all weakness, but Thou art my Strength. I am ever anew bowed down by any trial, but Thou canst and willest to lift me up. Let me not fail, O GOD, my Strength; let me not be discouraged, O GOD, my Hope. O

my JESUS, my SAVIOUR, be Thou Thyself the Way for me unto Thyself, the Life. Draw me each day, if it be but a little nearer unto Thee; make me, each day, if it be but a little less unlike Thee; let me do or bear, each day something, for love of Thee, whereby, through Thy Grace, I may be fitter for Thee, to behold Thee. Make me to-morrow to begin anew my way unto Thee. Make me more resolute to shut out every thought which may displease thee. Make me more diligent to do something to please Thee. Give me a good heart in all things, to do all things in love of Thee, for love of Thee; and by doing or bearing something for love of Thee, may I come to love

Thee more. Let no day pass, let not to-morrow pass, without my having done something pleasing unto Thee. Thus alone would I live, that I may live more unto Thee; thus would I die, longing to love Thee more. Give me, O GOD, my GOD, perseverance unto the end, that living or dying I may be Thine, through the merits of JESUS CHRIST, my LORD and my God.

Our Father.

## SHORTER FORM OF EVENING PRAYER.

### *Thanksgiving.*

I THANK Thee, O my GOD, that Thou hast made, redeemed, called me, made me Thine, and hast

kept me in Thy Grace this day. Thy Mercy is it, O my GOD, if I have done any good, or that I have been kept from any evil. Blessed be Thou for every good thought Thou hast put into my heart, and for the grace to obey it; for every blessing without or within; for fencing my soul against any evil thought, or suspicion, or mistrust, or surmising. All is Thy Goodness, O my GOD. With my whole soul and all its powers, and above its powers, I would praise Thee. Good LORD, help me Thyself to praise Thee, with the silent praise of thankful love. I do love Thee, O my GOD; I would ever love Thee.

### *Prayer for Light.*

And for love of Thee, O my GOD, I would repent and cast out of me any evil which, through blindness or carelessness, or weakness of my will, has overtaken me. Open Thou mine eyes that I may see Thy Holiness and my vileness. Teach me by the Light of Thy Love to see the hatefulness of any the least unlove. Through Thy tenderness make me to hate all severity in judging; in sight of Thy forgiving look, make me to hate all memory of others' evil; in sight of Thy boundless Mercy, make me ashamed of all mistrust of Thine unspeakable Goodness to Thy poor sinner.

Let me not deceive myself through self-love; teach me to judge myself through Thine own Truth; enlighten my eyes, quicken my memory, kindle my love, that I may remember if in anything I have displeased Thee; especially, wherein I have heretofore offended Thee; and make me with my whole heart, hate it, grieve for it, and love Thee.

*After Self-Examination.*

CAN it be, O my GOD, that I have in this little time so offended Thee? Could I not watch with Thee one hour? Could I not remember for this little time my purposes, promises, offerings of myself, prayers for Thy grace? Yet but for Thy grace I should

have been much worse. I grieve then, for love of Thee, that I have again so offended Thee. I thank and love Thee that I have not offended Thee more. I long never more to offend Thee. I love Thee, O my GOD, above myself and my own will and all created things. Make me so abidingly to love Thee, so to love and cherish Thy Will, that I may never prefer my own, but instantly and wholly choose Thine. Forgive me, O my GOD, wherein I have displeased Thee in thought, word, or deed; forgive me, remembering all the Holy Thoughts, Words, and Deeds of my Good LORD, and through Thy love transform my whole soul into love of Thee and of Thy Will.

O my GOD, Thou Alone art all my Good, Thou Alone hast in Thyself all Good. I would protest before Thee, that not for the whole world, nor for all countless worlds, nor for all imaginable goods which my heart ever longed for or could long for, nor to avoid any evils which my soul, when most downcast, most dreaded, not —— nor ——, would I will to choose any the very least thing, which should be beside or against Thine All-holy Will. Living or dying, sleeping or waking, I would be only that which Thine All-holy Will willeth. Keep me, O LORD, as the apple of Thine eye, and hide me under the shadow of Thy wings.

Our Father. The Grace.

## Preparation for the Holy Communion.

### I.

O MOST Tender LORD, dust and ashes and a miserable sinner, I come to plead Thine own All-holy Passion, Thy Love wherewith Thou so lovedst me, as to give Thyself for me to that most bitter Death upon the Cross of shame. What wilt Thou not do for me, Who gavest Thyself for me, Who givest Thyself to me? I am not fit to appear before Thee. I come to Thee trusting wholly in Thee. Thou madest me; Thou hast remade me. Look upon me,

not as what I am, but as Thou willest to make me. Let me not so dwell upon my own unworthiness, as to forget Thy Worthiness. Do for me, not according to my deserts, but according to what Thou hast deserved for me. I interpose Thy Precious Death, Thy Passion, and the price of Thy Blood between me and my sins. LORD, I come to Thee, I desire Thee alone, I long for Thee. Take away all thoughts, save of Thee and of Thy Goodness and of Thy Love, that Thou canst and willest to do all things for me. From Thee alone have we the desire for Thee. LORD, my wearied and hungry soul crieth like a barren and thirsty land for Thee. Fulfil my desire;

still my soul; bind it in one and bind it unto Thee, that with all my powers, thoughts, feelings, affections, I may long for Thee, and Thou mayest come to me unworthy, and fill me and enlarge me for Thyself, that I may dwell in Thee and Thou in me, I be one with Thee, and Thou with me, everlastingly.

O Good JESU, of Thy tender Love, prepare Thou Thyself a place for Thyself in my heart. Empty my heart of every feeling, thought, emotion, desire, purpose, anxiety, hope, fear, which may interfere with Thy Love. Open my whole heart to receive Thee: let nothing shut Thee out, nothing be shut to Thee. Thou alone canst fit my heart for Thyself; cleanse it

wholly by Thy SPIRIT, that it may wholly love Thee; be wholly filled with Thee; wholly penetrated, enlightened, warmed by Thee; that Thou mayest dwell in it for ever, and it may love Thee with Thine own Love in it everlastingly.

O Holy, Blessed, Adorable TRINITY, One True Eternal DEITY, my GOD, CREATOR, SAVIOUR, Most Mighty, Wise, Good, Loving, Merciful. Thou createdst me for Thyself. Thou willest that I should praise Thee. Look away, O FATHER, from that in me which is not Thine; look upon the Face of Thy CHRIST, Thine Only-Begotten SON, in Whom dwelleth all the Fulness of

the Godhead bodily, that out of His fulness we might all receive all we need.

Unworthy as I am, I offer unto Thee by the hands of Thy priest, the Sacrifice of the Body and Blood of my LORD JESUS CHRIST. This I desire to do with the utmost affection, longing, love, and reverence which Thou willest to give me.

I offer It in union with that Infinite Love with which Thou, O FATHER, gavest Thy SON to die for us, with which He took on Him my miseries, and offered Himself for the sins of the whole world, and for me.

I offer it in memory of His All-holy Incarnation, Birth, Passion, Death, Resurrection, Ascension.

Let me too partake of them, O my FATHER.

I offer It in thanksgiving for all the gifts which Thou hast through His Humanity bestowed upon all Thy elect; give me my portion among them, O my FATHER.

I thank Thee through It for all Thy blessings upon me from my birth unto this hour; for calling, recalling, forgiving, healing, feeding, chastening, comforting me; and for teaching me through —— how to love Thee and to trust in Thee.

I offer It to Thee that through It we may all obtain, more than we can deserve or ask or think.

I offer It for the whole Church, all the holy fathers, the bishops,

and for the priests in it, especially for my own ——, that Thou wouldest lead and guide him in all truth and holiness and wisdom, and me through him, and adorn him and me with the richness of Thy grace. [ ].

For all who seek Thee and long to devote themselves unto Thee and Thy service; all who are so gathered, or who long to be so, especially those in this branch of Thy Holy Church.

For ——.

For every Christian soul in trouble or temptation, or who in any way need mercy or help from Thee our GOD.

For all poor sinners, who are far away from Thee, especially ——. Thou gavest Thine own SON to

death, that we, the dead, might live. Give —— life and draw —— to Thyself with the cords of Thy Love. —— cannot come unless Thou draw him; draw ——, then, Almighty FATHER, until —— come.

For all my benefactors, especially ——.

For all who pray for me, or who desire that I, unworthy, should remember them before Thee, especially ——.

Guide us all in the way of Thy peace and love, that those who seek Thee may seek Thee more; and that we all may find Thee and all may love Thee with an everlasting love.

Remember me too, last and least, under the feet of all Thy

saints, and accept for me, who have of myself nothing to offer, this Price of my ransom, Whose value is Infinite. Accept It, O my GOD, of Thine Infinite Mercy, for all my past unworthy communions; for all my sins and negligences; for everything which in my whole life, in thought, word, or deed, has been other than, or against, Thine own most holy Will; for the overcoming of every temptation, especially whatsoever hinders the fulness of Thy Love in me, and chiefly ——. And give through It largely the grace of ——; that, through the tide of Thy love Thou mayest sweep out from me everything which may hinder my holding on one earnest, steadfast, persevering course,

through Thy Love, to the fulness of Thine Everlasting Love.

Remember, O LORD, the GOD of all spirits and of all flesh, those whom we have remembered, and those whom we have not remembered; remember all who have departed in Thy peace, from righteous Abel unto this day; especially ——. Make them to rest in the land of the living, in Thy kingdom, in the delights of Paradise, in the bosom of our holy fathers, Abraham, Isaac, and Jacob; whence pain and sorrow and crying are fled away, where the light of Thy Countenance ever shineth. Grant, O LORD, that this great Sacrament of Thy love may be to them health and salvation, joy and refreshment.

Blessed and praised and celebrated and magnified and exalted and glorified and hallowed be Thy Name, O LORD, for all those who have ever pleased Thee, and in whom Thou hast been glorified; and chiefly and above others, for the very holy, undefiled and especially blessed Mary, Mother of God and ever-Virgin, and also for S. Joseph, S. Peter, S. John, S. Paul, S. Mary Magdalene, S. Ignatius, S. Catherine, S. Lucy, S. Agnes, S. Ephrem, S. Chrysostom, S. Augustine, S. Cyril of Alexandria, S. Francis, S. Edward the Confessor, S. Bernard, S. Francis de Sales, and all whom Thou knowest and lovest.[1] With these, and

[1] The order of these names is not exactly that in the MS. They seem to have been

under the feet of the very lowest who have loved Thee with a fervent love, admit me too to glorify Thee, and glory in Thee. In their holy company look on me with an eye of love and a placid countenance; hear now their prayers for me; and hereafter join me to the blessed Choirs of Thy beloved, that among them and with them, I may sing praises to Thee, and Thine Only-Begotten SON and the Holy Spirit, for ever and ever. Amen.

set down as they occurred to memory. They were probably selected with a view to the needs of a particular mind; and it may be suggested that in using this prayer the names of any servants of Christ whose teaching or example may have been a blessing should be inserted with those named in the text or in place of some of them.—ED.

## II.

### *A Shorter Form.*

O Most Merciful Saviour, I am unworthy that Thou shouldest come under my roof, but Thou hast said, "Whoso cometh unto Me, I will in no wise cast out;" Make me then fit, I pray Thee, to receive Thee, and so give me Thyself. Grant that Thy Blessed Body and Blood may strengthen me to do Thy Will during this next week; make me, if it seem good to Thee, to feel the joy of Thy Presence [as Thou art wont to do to Thy Saints]; but whether Thou vouchsafe this great favour or no, yet at least prepare my soul for Thy Presence in Paradise.

O Most Gracious and Loving

JESU, my LORD and my GOD, Fountain of all grace, come into my soul with the fulness of Thy Grace. JESU most Patient, too long have I made Thee wait for me, yet come to me: endure me a sinner, and make me, through Thy Patience, to endure all things, and to be patient with all. JESU most Humble, make me through Thy Humility so humble that I may never lift up myself, for anything against anything, as to any one. JESU most Loving, come with all Thy Love into my soul, that I may love Thee with a burning love, and love all and each with Thine own Love.

## *Ejaculations.*

"Come, LORD JESUS." *Let that be the centre of your longings.*

COME, LORD, COME.

COME, LORD JESUS, and heal me.

O Good JESU, COME, with all Thy gifts and graces. COME with the grace I want.

*As you would say to a friend, "Come, do come,"*

*Come,* LORD JESUS,—

*in the same words or in different words.*

## III.

REMEMBER not, LORD, our offences, nor the offences of our forefathers, neither take Thou vengeance of our sins.

### PSALM LXXXIV. *Quam dilecta!*

O HOW amiable are Thy dwellings: Thou LORD of hosts!

My soul hath a desire and longing to enter into the courts of the LORD: my heart and my flesh rejoice in the living GOD.

Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young: even Thy altars, O LORD of hosts, my King and my GOD.

Blessed are they which dwell in Thy house: they will be always praising Thee.

Blessed is the man whose strength is in Thee: in whose heart are Thy ways.

Who going through the vale of misery use it for a well : and the pools are filled with water.

They will go from strength to strength : and unto the GOD of gods appeareth every one of them in Sion.

O LORD GOD of hosts, hear my prayer : hearken, O GOD of Jacob.

Behold, O GOD our defender : and look upon the face of Thine Anointed.

For one day in Thy courts : is better than a thousand.

I had rather be a door-keeper in the house of my GOD : than to dwell in the tents of ungodliness.

For the LORD GOD is a light and defence : the LORD will give grace and worship, and no good thing shall He withhold from them that live a godly life.

O LORD GOD of hosts : blessed is the man that putteth his trust in Thee.

Glory be to the FATHER.

As it was in the beginning.

LORD, have mercy upon us
CHRIST, *have mercy upon us.*
LORD, have mercy upon us.
Our FATHER.

V. I said, LORD, have mercy upon me.
R. Heal my soul, for I have sinned against Thee.
V. Turn Thee again, O LORD, at the last;
R. And be gracious unto Thy servants.
V. O LORD, let Thy mercy be showed upon us,
R. As we do put our trust in Thee.
V. Let Thy Priests be clothed with righteousness,
R. And let Thy saints sing with joyfulness.
V. LORD, cleanse Thou me from my secret faults,
R. And keep Thy servant also from presumptuous sins.
V. O LORD, hear my prayer,

R. And let my crying come unto Thee.

V. The LORD be with you:

R. And with thy spirit.

Let us pray.

O MOST Merciful God, incline Thy merciful ears to our prayers, and enlighten our hearts with the grace of the HOLY SPIRIT, that we may worthily approach Thy Holy Mysteries, and love Thee with an everlasting love; through JESUS CHRIST.

ALMIGHTY GOD, unto Whom all hearts be open, all desires known, and from Whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of Thy HOLY SPIRIT, that we may perfectly love Thee, and worthily magnify Thy holy Name; through CHRIST our LORD.

BURN up with the fire of the HOLY SPIRIT, O LORD, our hearts and reins, that we may serve Thee with a pure

body, and please Thee with a clean heart; through JESUS CHRIST.

LET the COMFORTER, Which proceedeth from Thee, O LORD, enlighten our minds, we beseech Thee, and lead us, as Thy SON hath promised, into all truth; through the Same Thy SON JESUS CHRIST.

WE beseech Thee, O LORD, let the power of Thy HOLY SPIRIT be present with us, through Thy mercy to cleanse our hearts, and protect us against all adversities; through JESUS CHRIST.

O GOD, Who didst teach the hearts of Thy faithful people by the sending to them the light of Thy HOLY SPIRIT; grant us, by the same SPIRIT, to have a right judgment in all things, and evermore to rejoice in His holy comfort; through JESUS CHRIST. Amen.

O LORD, we beseech Thee, visit and cleanse our consciences, that Thy SON our LORD JESUS CHRIST may,

when He cometh, find in us a dwelling-place prepared for Him, Who liveth and reigneth with Thee, in the Unity of the HOLY GHOST, ever one GOD, world without end. Amen.

# The Order for the Administration of the Holy Communion.

OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

THE COLLECT.

ALMIGHTY GOD, unto Whom all hearts be open, all desires known, and from Whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of Thy HOLY SPIRIT, that we may perfectly love Thee, and worthily magnify Thy holy

Name; through CHRIST our LORD. *Amen.*

¶ Then shall the Priest, turning to the people, rehearse distinctly all the TEN COMMANDMENTS; and the people still kneeling shall, after every Commandment, ask GOD mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.

*Minister.*

GOD spake these words, and said; I am the LORD thy GOD: Thou shalt have none other gods but Me.

*People.* LORD, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the LORD thy GOD am a jealous GOD, and visit the

sins of the fathers upon the children, unto the third and fourth generation of them that hate Me, and shew mercy unto thousands in them that love Me, and keep My commandments.

*People.* LORD, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not take the Name of the LORD thy GOD in vain: for the LORD will not hold him guiltless, that taketh His Name in vain.

*People.* LORD, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the LORD thy GOD. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For

in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the seventh day, and hallowed it.

*People.* LORD, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Honour thy father and thy mother; that thy days may be long in the land, which the LORD thy GOD giveth thee.

*People.* LORD, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt do no murder.

*People.* LORD, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not commit adultery.

*People.* LORD, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not steal.

*People.* LORD, have mercy upon us,

and incline our hearts to keep this law.

*Minister.* Thou shalt not bear false witness against thy neighbour.

*People.* LORD, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

*People.* LORD, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee.

¶ Then shall follow one of these two Collects for the Queen, the Priest standing as before, and saying,

Let us pray.

ALMIGHTY GOD, Whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church; and so rule the heart of Thy chosen Servant *VICTORIA*, our Queen and Governor, that she (know-

ing Whose minister she is) may above all things seek Thy honour and glory: and that we, and all her subjects (duly considering Whose authority she hath) may faithfully serve, honour, and humbly obey her, in Thee, and for Thee, according to Thy blessed Word and ordinance; through JESUS CHRIST our LORD, Who with Thee and the HOLY GHOST liveth and reigneth, ever one GOD, world without end. *Amen.*

Or,

ALMIGHTY and everlasting GOD, we are taught by Thy holy Word, that the hearts of Kings are in Thy rule and governance, and that Thou dost dispose and turn them as it seemeth best to Thy godly wisdom: We humbly beseech thee so to dispose and govern the heart of *VICTORIA* Thy Servant, our Queen and Governor, that, in all her thoughts, words, and works, she may ever seek Thy honour and glory, and study to pre-

serve Thy people committed to her charge, in wealth, peace, and godliness: Grant this, O merciful FATHER, for Thy dear SON'S sake, JESUS CHRIST our LORD. *Amen.*

¶ Then shall be said the Collect of the Day. And immediately after the Collect the Priest shall read the Epistle, saying, *The Epistle* [or, *The portion of Scripture appointed for the Epistle*] *is written in the —— Chapter of —— beginning at the —— Verse.* And the Epistle ended, he shall say, *Here endeth the Epistle.* Then shall he read the Gospel (the people all standing up), saying, *The holy Gospel is written in the —— Chapter of —— beginning at the —— Verse.* And the Gospel ended, shall be sung or said the Creed following, the people still standing, as before.

I BELIEVE in one GOD the FATHER Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one LORD JESUS CHRIST, the only-begotten SON of GOD, Begotten of His FATHER before all

worlds, GOD of GOD, Light of Light, Very GOD of very GOD, Begotten, not made, Being of one substance with the FATHER; By Whom all things were made, Who for us men, and for our salvation, came down from heaven, And was incarnate by the HOLY GHOST of the Virgin Mary, And was made Man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day He rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the FATHER. And He shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the HOLY GHOST, the LORD and GIVER of life, Who proceedeth from the FATHER and the SON, Who with the FATHER and the SON together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge

one Baptism for the remission of sins, And I look for the Resurrection of the dead, And the life of the world to come. Amen.

¶ Then the Curate shall declare unto the people what Holy-days, or Fasting-days, are in the Week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister: nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the Queen, or by the Ordinary of the place.

¶ Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth, by authority.

¶ Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.

LET your light so shine before men, that they may see your good works, and glorify your FATHER Which is in heaven. S. Matt. v.

Lay not up for yourselves treasure upon the earth; where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither rust nor moth doth corrupt, and where thieves do not break through and steal. S. Matt. vi.

Whatsoever ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets. S. Matt. vii.

Not every one that saith unto Me, LORD, LORD, shall enter into the Kingdom of heaven; but he that doeth the will of My FATHER Which is in heaven. S. Matt. vii.

Zacchæus stood forth, and said unto the LORD, Behold, LORD, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore fourfold. S. Luke xix.

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock,

and eateth not of the milk of the flock? 1 Cor. ix.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? 1 Cor. ix.

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the LORD also ordained, that they who preach the Gospel should live of the Gospel. 1 Cor. ix.

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for GOD loveth a cheerful giver. 2 Cor. ix.

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived; GOD is not mocked: for whatsoever a man soweth that shall he reap. Gal. vi.

While we have time, let us do good unto all men; and specially unto

them that are of the household of faith. Gal. vi.

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. 1 Tim. vi.

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 Tim. vi.

God is not unrighteous, that He will forget your works, and labour that proceedeth of love; which love ye have shewed for His Name's sake, who have ministered unto the saints, and yet do minister. Heb. vi.

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. Heb. xiii.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? 1 St. John iii.

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the LORD shall not be turned away from thee. Tobit iv.

Be merciful after thy power. If thou hast much, give plenteously: if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. Tobit iv.

He that hath pity upon the poor lendeth unto the LORD: and look, what he layeth out, it shall be paid him again. Prov. xix.

Blessed be the man that provideth for the sick and needy: the LORD shall deliver him in the time of trouble. Psalm xli.

¶ Whilst these sentences are in reading, the Deacons, Churchwardens, or other fit person appointed for that purpose, shall receive the Alms for the Poor, and other devotions of the people, in a decent bason to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.

¶ And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient.

After which done, the Priest shall say,

Let us pray for the whole state of CHRIST'S Church militant here in earth.

ALMIGHTY and everliving GOD, Who by Thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, for all men; We humbly beseech Thee most mercifully [*to accept our alms and oblations, and*] to receive these our prayers, which we offer unto Thy Divine Majesty; beseeching Thee to inspire continually the universal Church with the spirit of truth,

If there be no alms or oblations, then shall the words [*of accepting our alms and oblations*] be left out unsaid.

unity, and concord: And grant, that all they that do confess Thy holy Name may agree in the truth of Thy holy Word, and live in unity, and godly love. We beseech Thee also to save and defend all Christian Kings, Princes, and Governors; and especially Thy servant *VICTORIA* our Queen; that under her we may be godly and quietly governed: And grant unto her whole Council, and to all that are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion, and virtue. Give grace, O heavenly FATHER, to all Bishops and Curates, that they may both by their life and

doctrine set forth Thy true and lively Word, and rightly and duly administer Thy holy Sacraments: And to all Thy people give Thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive Thy holy Word; truly serving Thee in holiness and righteousness all the days of their life. And we most humbly beseech Thee of Thy goodness, O LORD, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless Thy holy Name for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow

their good examples, that with them we may be partakers of Thy heavenly kingdom: Grant this, O FATHER, for JESUS CHRIST'S sake, our only Mediator and Advocate. *Amen.*

¶ When the Minister giveth warning for the celebration of the holy Communion, (which he shall always do upon the Sunday, or some Holy-day, immediately preceding,) after the Sermon or Homily ended, he shall read this Exhortation following.

DEARLY beloved, on —— day next I purpose, through GOD'S assistance, to administer to all such as shall be religiously and devoutly disposed, the most comfortable Sacrament of the Body and Blood of CHRIST; to be by them received in remembrance of His meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of heaven. Wherefore it is our duty

to render most humble and hearty thanks to Almighty GOD our heavenly FATHER, for that He hath given His SON our SAVIOUR JESUS CHRIST, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with GOD; but so) that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by GOD in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is; First, to examine your lives and con-

versations by the rule of GOD'S commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty GOD, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against GOD, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at GOD'S hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of GOD, an hinderer or slanderer of His Word, an adulterer, or be in malice, or envy, or in

any other grievous crime, repent you of your sins, or else come not to that holy Table; lest, after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in GOD'S mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of GOD'S Word, and open his grief; that by the ministry of GOD'S holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ Or, in case he shall see the people negligent to come to the holy Communion, instead of the former, he shall use this Exhortation.

DEARLY beloved brethren, on —— I intend, by GOD'S grace, to celebrate the LORD'S Supper: unto which, in GOD'S behalf, I bid you all that are here present; and beseech you, for the LORD JESUS CHRIST'S sake, that ye will not refuse to come thereto, being so lovingly called and bidden by GOD Himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kinds of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in CHRIST, take ye good heed, lest ye, withdraw-

ing yourselves from this holy Supper, provoke GOD's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before GOD. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When GOD calleth you, are ye not ashamed to say ye will not come? When ye should return to GOD, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before GOD. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I, for my part, shall be ready; and, according to mine Office, I bid you in the Name of GOD, I call you

in CHRIST'S behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the SON of GOD did vouchsafe to yield up His soul by death upon the Cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of His death, as He Himself hath commanded: which if ye shall neglect to do, consider with yourselves how great injury ye do unto GOD, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the LORD'S Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by GOD'S grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty GOD our heavenly FATHER.

¶ At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation.

DEARLY beloved in the LORD, ye that mind to come to the holy Communion of the Body and Blood of our SAVIOUR CHRIST, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of CHRIST, and drink His blood; then we dwell in CHRIST, and CHRIST in us; we are one with CHRIST, and CHRIST with us;) so is the danger great if we receive the same unworthily. For then we are guilty of the Body and Blood of CHRIST our SAVIOUR; we eat and drink our own damnation, not considering the

LORD'S Body; we kindle GOD'S wrath
against us: we provoke Him to plague
us with divers diseases, and sundry
kinds of death. Judge therefore your-
selves, brethren, that ye be not judged
of the LORD; repent you truly for
your sins past; have a lively and
tedfast faith in CHRIST our SAVIOUR;
mend your lives, and be in perfect
harity with all men; so shall ye be
neet partakers of those holy mysteries.
nd above all things ye must give
ost humble and hearty thanks to
OD, the FATHER, the SON, and the
OLY GHOST, for the redemption of
e world by the death and passion
our SAVIOUR CHRIST, both GOD
d Man: Who did humble Himself,
en to the death upon the Cross,
r us, miserable sinners, who lay in
rkness and the shadow of death;
at He might make us the children
GOD, and exalt us to everlasting
e. And to the end that we should
ay remember the exceeding great
e of our Master, and only SAVIOUR,

JESUS CHRIST, thus dying for us, and the innumerable benefits which by His precious blood-shedding He hath obtained to us; He hath instituted and ordained holy mysteries, as pledges of His love, and for a continual remembrance of His death, to our great and endless comfort. To Him therefore with the FATHER and the HOLY GHOST, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to His holy will and pleasure, and studying to serve Him in true holiness and righteousness all the days of our life. *Amen.*

¶ Then shall the Priest say to them that come to receive the holy Communion,

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of GOD, and walking from henceforth in His holy ways; Draw near with faith

and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by one of the Ministers; both he and all the people kneeling humbly upon their knees, and saying,

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against Thy Divine Majesty, Provoking most justly Thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy

upon us, Have mercy upon us, most merciful FATHER; For Thy SON our LORD JESUS CHRIST'S sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please Thee In newness of life, To the honour and glory of Thy Name; Through JESUS CHRIST our LORD. Amen.

¶ Then shall the Priest (or the Bishop, being present,) stand up, and turning himself to the people, pronounce this Absolution.

ALMIGHTY GOD, our heavenly FATHER, Who of His great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through JESUS CHRIST our LORD. *Amen.*

¶ Then shall the Priest say,

Hear what comfortable words our SAVIOUR CHRIST saith unto all that truly turn to Him.

COME unto Me all that travail and are heavy laden, and I will refresh you. S. Matt. xi. 28.

So God loved the world, that He gave His only-begotten SON, to the end that all that believe in Him should not perish, but have everlasting life. S. John iii. 16.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That CHRIST JESUS came into the world to save sinners. 1 Tim. i. 15.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the FATHER, JESUS CHRIST the righteous; and He is the propiation for our sins. 1 S. John ii. 1.

¶ After which the Priest shall proceed, saying,

Lift up your hearts.

*Answer.* We lift them up unto the LORD.

*Priest.* Let us give thanks unto our LORD GOD.

*Answer.* It is meet and right so to do.

¶ Then shall the Priest turn to the Lord's Table, and say,

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O LORD, Holy FATHER, Almighty, Everlasting GOD.

These words [*Holy Father*] must be omitted on *Trinity Sunday*.

¶ Here shall follow the Proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and

magnify Thy glorious Name; evermore praising Thee, and saying, Holy, Holy, Holy, LORD GOD of hosts, heaven and earth are full of Thy glory: Glory be to Thee, O LORD most High. *Amen.*

## PROPER PREFACES.

Upon *Christmas Day*, and seven days after.

BECAUSE Thou didst give JESUS CHRIST Thine only SON to be born as at this time for us; Who, by the operation of the HOLY GHOST, was made very Man of the substance of the Virgin Mary His Mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

Upon *Easter Day*, and seven days after.

BUT chiefly are we bound to praise Thee for the glorious Resurrection of Thy SON JESUS

CHRIST our LORD: for He is the very Paschal Lamb, Which was offered for us, and hath taken away the sin of the world; Who by His death hath destroyed death, and by His rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

Upon *Ascension Day*, and seven days after.

THROUGH Thy most dearly beloved SON JESUS CHRIST our LORD; Who after His most glorious Resurrection manifestly appeared to all His Apostles, and in their sight ascended up into heaven to prepare a place for us; that where He is, thither we might also ascend, and reign with Him in glory. Therefore with Angels, &c.

Upon *Whitsun Day*, and six days after.

THROUGH JESUS CHRIST our LORD; according to Whose most true promise, the HOLY GHOST came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of Thee, and of Thy SON JESUS CHRIST. Therefore with Angels, &c.

Upon the Feast of *Trinity* only.

WHO art one GOD, one LORD; not one only Person, but three Persons in one Substance. For

HOLY
PACIFIC SCHOOL

that which we believe of the glory of the FATHER, the same we believe of the SON, and of the HOLY GHOST, without any difference or inequality. Therefore with Angels, &c.

¶ After each of which Prefaces shall immediately be sung or said,

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying, Holy, Holy, Holy, LORD GOD of hosts, heaven and earth are full of Thy glory: Glory be to Thee, O LORD most High. *Amen.*

¶ Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion this Prayer following.

WE do not presume to come to this Thy Table, O merciful LORD, trusting in our own righteous-

ness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy Table. But Thou art the same LORD, Whose property is always to have mercy: Grant us therefore, gracious LORD, so to eat the Flesh of Thy dear SON JESUS CHRIST, and to drink His Blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood, and that we may evermore dwell in Him, and He in us. *Amen.*

¶ When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.

ALMIGHTY GOD, our heavenly FATHER, Who of Thy tender mercy didst give

Thine only SON JESUS CHRIST to suffer death upon the Cross for our redemption; Who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in His holy Gospel command us to continue, a perpetual memory of that His precious death, until His coming again; Hear us, O merciful FATHER, we most humbly beseech Thee; and grant that we receiving these Thy creatures of bread and wine, according to Thy SON our SAVIOUR JESUS CHRIST'S holy institution, in remembrance of His death and passion, may be partakers of His most blessed Body and Blood: Who, in the

same night that He was betrayed, * took Bread; and when He had given thanks, † He brake it, and gave it to His disciples, saying, Take, eat, ‖ This is My Body Which is given for you: Do this in remembrance of Me. Likewise after supper He * took the Cup; and, when He had given thanks, He gave it to them, saying, Drink ye all of this; for This † is My Blood of the New Testament, Which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of Me. *Amen.*

* Here the Priest is to take the Paten into his hands:

† And here to break the Bread:

‖ And here to lay his hand upon all the Bread.

* Here he is to take the Cup into his hand:

† And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.

¶ Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and after that to the people also in order, into their hands, all meekly kneeling. And, when he delivereth the Bread to any one, he shall say,

THE Body of our LORD JESUS CHRIST, Which was given for thee, preserve thy body and soul unto everlasting life. Take and eat This in remembrance that Christ died for thee, and feed on Him in thy heart by faith with thanksgiving.

¶ And the Minister that delivereth the Cup to any one shall say,

THE Blood of our LORD JESUS CHRIST, Which was shed for thee, preserve thy body and soul unto everlasting life. Drink This in remembrance that CHRIST'S Blood was shed for thee, and be thankful.

¶ If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the Form before prescribed; beginning at [*Our* Saviour Christ *in the same night*, &c.] for the blessing of the Bread; and at [*Likewise after Supper*, &c.] for the blessing of the Cup.

¶ When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.

¶ Then shall the Priest say the Lord's Prayer, the people repeating after him every Petition.

OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ After shall be said as followeth.

O LORD and heavenly FATHER, we Thy humble servants entirely desire Thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching Thee to grant, that by the merits and death of Thy SON JESUS CHRIST, and through faith in His Blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His passion. And here we offer and present unto Thee, O LORD, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee; humbly beseeching Thee, that all we, who are partakers of this holy Communion,

may be fulfilled with Thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through JESUS CHRIST our LORD; by Whom, and with Whom, in the unity of the HOLY GHOST, all honour and glory be unto Thee, O FATHER Almighty, world without end. *Amen.*

Or this.

ALMIGHTY and everliving GOD, we most heartily thank Thee, for that Thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood

of Thy SON our SAVIOUR JESUS CHRIST; and dost assure us thereby of Thy favour and goodness towards us; and that we are very members incorporate in the mystical body of Thy SON, which is the blessed company of all faithful people: and are also heirs through hope of Thy everlasting kingdom, by the merits of the most precious Death and Passion of Thy dear SON. And we most humbly beseech Thee, O heavenly FATHER, so to assist us with Thy grace, that we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in; through JESUS CHRIST our LORD, to Whom, with Thee and the HOLY GHOST, be all honour and glory, world without end. *Amen.*

¶ Then shall be said or sung,

GLORY be to GOD on high, and in earth peace, good will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O LORD GOD, heavenly King, GOD the FATHER Almighty.

O LORD, the only-begotten SON JESU CHRIST; O LORD GOD, LAMB of GOD, SON of the FATHER, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of GOD the FATHER, have mercy upon us.

For Thou only art holy: Thou only art the LORD: Thou only, O CHRIST, with the HOLY GHOST, art most high in the glory of GOD the FATHER. Amen.

¶ Then the priest (or Bishop if he be present) shall let them depart with this Blessing.

THE peace of GOD, which passeth all understanding, keep your hearts and minds in the knowledge and love of GOD, and of His SON JESUS CHRIST our LORD: and the blessing of GOD Almighty, the FATHER, the SON, and the HOLY GHOST, be amongst you and remain with you always. *Amen.*

¶ Collects to be said after the Offertory, when there is no Communion, every such day one or more; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.

ASSIST us mercifully, O LORD, in these our supplications and prayers, and dispose the way of Thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be de-

fended by Thy most gracious and ready help; through JESUS CHRIST our LORD. *Amen.*

O ALMIGHTY LORD, and everlasting GOD, vouchsafe, we beseech Thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of Thy laws, and in the works of Thy commandments; that through Thy most mighty protection, both here and ever, we may be preserved in body and soul; through our LORD and SAVIOUR JESUS CHRIST. *Amen.*

GRANT, we beseech Thee, Almighty GOD, that the words, which we have heard this day with our outward ears, may through Thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of Thy Name; through JESUS CHRIST our LORD. *Amen.*

PREVENT us, O LORD, in all our doings with Thy most gracious favour, and further us with Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally by thy mercy obtain everlasting life; through JESUS CHRIST our LORD. *Amen.*

## THE COMMUNION OF THE SICK.

### THE COLLECT.

ALMIGHTY, everliving GOD, Maker of mankind, Who dost correct those whom Thou dost love, and chastise every one whom Thou dost receive; We beseech Thee to have mercy upon this Thy servant visited with Thine hand, and to grant that *he* may take *his* sickness patiently, and recover *his* bodily health, (if it be Thy gracious will;) and whensoever

*his* soul shall depart from the body, it may be without spot presented unto Thee; through JESUS CHRIST our LORD. *Amen.*

THE EPISTLE. Heb. xii. 5.

MY son, despise not thou the chastening of the LORD, nor faint when thou art rebuked of Him. For whom the LORD loveth He chasteneth; and scourgeth every son whom He receiveth.

THE GOSPEL. S. John v. 24.

VERILY, verily I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

# Devotions at the Holy Communion.

*When going to the Church.*

PSALM CXXX.

OUT of the deep have I called unto Thee, O LORD : LORD, hear my voice.

2 O let Thine ears consider well : the voice of my complaint.

3 If Thou, LORD, wilt be extreme to mark what is done amiss : O LORD, who may abide it ?

4 For there is mercy with Thee : therefore shalt Thou be feared.

5 I look for the LORD ; my soul doth wait for Him : in His word is my trust.

6 My soul fleeth unto the LORD :

before the morning watch, I say, before the morning watch.

7 O Israel, trust in the LORD, for with the LORD there is mercy: and with Him is plenteous redemption.

8 And He shall redeem Israel: from all his sins.

Glory be to the FATHER.

As it was in the beginning.

## PSALM XXIII.

THE LORD is my shepherd: therefore can I lack nothing.

2 He shall feed me in a green pasture: and lead me forth beside the waters of comfort.

3 He shall convert my soul: and bring me forth in the paths of righteousness, for His Name's sake.

4 Yea, though I walk through

the valley of the shadow of death, I will fear no evil : for Thou art with me ; Thy rod and Thy staff comfort me.

5 Thou shalt prepare a table before me against them that trouble me : Thou hast anointed my head with oil, and my cup shall be full.

6 But Thy loving-kindness and mercy shall follow me all the days of my life : and I will dwell in the house of the LORD for ever.

Glory be to the FATHER.

As it was in the beginning.

*When entering the Church.*

✠ O LORD, in the multitude of Thy mercies I will come into Thy House, and in Thy fear will I worship toward Thy Holy Temple.

O dearest LORD, Thou hast vouchsafed to wash me once in the sacred Laver of Baptism. Thou hast anew said to me, "Thy sins be forgiven thee." Wash me more and more from my wickedness, and cleanse me from my sin. Wash out, dearest Lord, every spot and stain, and clothe me wholly with Thy robe of Righteousness. Sprinkle me with the hyssop of Thy Blood, and I shall be clean; wash me, and I shall be whiter than snow.

### *At the Introit.*

O LORD, forasmuch as Thou comest so graciously to us in this Sacrament, I will not let Thee go, unless Thou bless me. O may I receive a blessing from Thee, my

LORD. Come unto me, Thou GOD of my salvation ; that so I may go from strength to strength, until in my heavenly home, I shall see Thee face to face, the GOD of gods, Whom I now see veiled in this Sacrament. Come into my soul this day, and say unto me, "I am thy Salvation." Come unto me, and let nothing again for one moment separate me from Thee.

*While the Alms are being collected.*

WHAT shall I give Thee, O LORD, for all which Thou hast given me and done for me? What can I give Thee, but that which by every title of love and thankfulness is already Thine? What can I give Thee, but what Thou givest me? and the very desire to give it, is from Thee,

the Fountain of all grace to my soul. Thou hast said, My child, give Me thy heart. O my GOD, my heart is ready, my heart is ready. Receive me all, Who didst make me all. Receive my whole self, Who didst give Thy whole Self for me. Thou didst take for me the Form of a Servant: receive me, as Thy servant.

Thou didst for me become Man: receive and unite unto Thee my whole human being.

Thou didst come to seek and save the lost: save me who was lost.

O my JESU, I mourn from my inmost soul that I ever offended Thee, Who hast so greatly loved me.

I believe in Thee with my whole heart, my LORD and my SAVIOUR; Very GOD, and, for me, very Man.

O Good JESU, my JESU, I hope in Thee, Who hast so loved me, as to give Thyself for me. Thou wilt refuse me nothing, Who so lovest me as to give Thyself, Thy Body, Thy Blood, Thy Soul, Thy Divinity, unto me.

I love Thee, O LORD my GOD, Who art Love. I desire to receive Thee in this Sacrament, that I may be most firmly bound to Thee in the bonds of love. May the Almighty fire of Thy Love burn out of me everything which is contrary to Thy Love; may it kindle in me a burning love that I may love Thee with all the love Thou givest me, and all besides in Thee, until Thou hast made me meet to enter into the joy of Thine Everlasting Love.

*When the Elements are placed on the Altar.*

HOLY TRINITY, One GOD, receive, I humbly pray Thee, these our oblations[1] in union with that All-holy Atoning Sacrifice and Oblation of Himself which our LORD JESUS CHRIST first offered to Thee, in the Last Supper, and then fulfilled upon the Altar of the Cross. By virtue of that All-holy Sacrifice, whereby He expiated the sins of the whole world, and merited every grace which Thou hast bestowed or wilt bestow on the whole Church, hear my prayer for all I would ask, but cannot now ask, for all which I long for,

[1] A clause is here omitted, in accordance with what the editor believes to have been Dr. Pusey's mind, at least in recent years.

all which I would long for, if I could conceive of it in thoughts of love; for all which Thou knowest to be good for my soul, though I know it not; for every grace which Thine unspeakable Love willeth for me, if I could but contain them; for the grace to receive Thy Grace, to grow in Thy Grace and to persevere in Thy Grace unto the end, and for all which Thy servant asketh of Thee for the whole Church, for others, for himself, for me. Teach him what to ask, and to ask for me too, and join our prayers to the All-availing Intercession of our LORD JESUS CHRIST, and give more than we can ask or think, for the sake of the SON of Thy Love, JESUS CHRIST our LORD.

*At the Confession.*

WHAT can I do with my sins but humbly confess and bewail them, and offer them to Thee, my most Merciful SAVIOUR, upon the Altar of Thy Mercy, that Thou mayest consume and burn them all with the fire of Thy Love; and wash away every stain of them with Thy Precious Blood, and cleanse and renew my soul with Thy Grace, and receive me to the kiss of peace?

*Before the Prayer of Consecration.*

O MOST Merciful FATHER of our LORD JESUS CHRIST, in remembrance of His All-holy Incarnation, of His Sorrows, Tears, Wounds, and Precious Drops of

Blood, of His Death and Passion, and in thanksgiving for this world's redemption and for mine, Thy poor sinful servant,

I humbly offer unto Thee this Holy Oblation; and in union with It and with that All-saving oblation which JESUS CHRIST made on the Cross, I offer myself to Thee this day in humble submission, and with full resignation of my whole will, for a sacrifice of perpetual praise and to be Thy servant for ever.

O Good JESU, this I beg, this I long for, that I may be wholly united to Thee. Withdraw my heart from all created things which might come between me and Thee. By this holy Communion, and by the often receiving of Thee,

draw me to desire only things heavenly and eternal, even Thyself, my LORD and GOD.

O LORD my GOD, when shall I be wholly united to Thee, and absorbed into Thee, and altogether forget myself? Thou in me and I in Thee, that I may be wholly Thine and Thou wholly mine; I one with Thee, and Thou one with me for ever and ever. Amen.

*At the Words of Consecration.*

O MY JESU, my Life, my Health, my Salvation, I adore Thee, I love Thee, who comest to be present with us, even with me, a poor sinner. Come to me, abide with me, be Thou the Life of my soul, now and in the hour of my death.

O my bleeding JESU, Who pouredst out of Thy Precious Side, Water and Blood, the price of my Redemption, I adore Thee, I bless Thee, I would love Thee with all the love of the Seraphim, who at this hour are assembled round Thee to adore Thee with burning love. Wash away every sin of mine with this Thine own Blood; and so unite me with Thee, that every pulse of my heart may beat in union with Thine All-holy Will and Thy Divine Love, sanctified and held in one by it for ever.

*After the Consecration.*

O MY sweet Redeemer, how shall I thank Thee that Thou so lovest me as to come down to visit me?

Why should I not dare to come to Thee, seeing Thou comest from Heaven for love of me?

My JESUS, I adore Thee, I love Thee, I trust in Thee, I glorify Thee with my whole heart.

I lie at Thy sacred Feet with Magdalen, that Thou mayest look on me.

Say, dearest LORD, to my soul, Thy sins are forgiven thee.

Like the woman with the issue of blood,

Let me touch Thy sacred Robe,

And let virtue come forth from Thee to me.

Like S. Thomas, may I touch Thy sacred Side,

And let me know and feel that

Thou art my LORD and my GOD.

Holy of Holies, Thou Who madest me, knowest what I am;

Yet Thou enterest in to heal me, and I cannot defile Thee.

Father of mercies, come, then, to my miseries.

I have no place for Thee in which to lay Thy Head;

Repair, cleanse, renew, adorn, beautify, fit my soul for Thyself;

That, remade by Thee, it may be fit for Thee.

Come, most sweet SAVIOUR; my soul longeth for Thee:

I long that Thou shouldest take from me all that opposeth Thee;

I long that there should be no corner of my soul in which any thing should lurk displeasing to Thee.

Penetrate, pierce, enlighten, kindle, transform all.

Bring with Thee, Lord, humble hope, unshaken faith, all-glowing love;

Kindle all which is cold, melt all which is hard;

Bind up all which is weak; steep in Thy love all which is dry;

That Thou living in me and I in Thee,

My soul may melt away in Thy love;

And I, changed into Thee, become one spirit with Thee;

And, henceforth, will, nill, hope, fear, trust, love

As Thine All-holy and All-loving Will willeth;

And I may have nothing of mine own but all of Thee, most sweet, most loving JESU.

*When going up to the Altar.*

GOOD LORD, I am not worthy; yet come, come, come, LORD JESU.

*On receiving the Body of our Lord.*

GOOD JESU, my LORD and my GOD, truly present here, I adore Thee, I love Thee for Thy great love for me. O come into my soul, and giving Thyself to me, give me also——.

*On receiving the Blood of our Lord.*

JESU most Precious, by Thy most Precious Blood, shed for us sinners, I implore Thee to wash my soul with Thine own Blood from every spot or stain or soil of sin, that I may be as though I had never sinned, a vessel of Thine everlasting Love.

*After receiving.*

GOOD JESU, Thou art come unto me! O make me, then, fit for Thee, make me such as Thou wilt dwell in, abide in; cast out from me every secret sin, every feeling, which may displease Thee or hinder the fulness of Thy Presence, Thy Love! O my JESU, Thy Love! O fill me with Thy Love! that I may taste Thee and Thy Love, and long for Thee the more; will all which Thou willest; love all which Thou lovest, but Thee, my JESUS, above all and in all; that being filled through and through with Thy Love, I may be changed into Thee, live but to be a vessel of Thy Love and be blessed in Thee and contain Thee.

*Or, as follows.*

Good JESU, what am I now? What am I not? I know what of myself I am: O how unworthy of Thee! But what hast Thou made me now? O my GOD, Thou knowest. Thou knowest, LORD, I understand it not. I have no thoughts to think what Thou art, or how Thou canst have come into this narrow heart of mine, so full of anxieties about troubles of this short earthly life, when it has Thee, the LORD of heaven and earth. Yet Thou hast said it, LORD, and I believe it. Yea, I believe it, dear LORD. I *will* believe it, although it is past all belief. I believe it the more because it is past all belief;

for how should not Thy Love, Thy exceeding great Love, be past all our belief? But since I believe what is so beyond my belief, O let me love beyond all my present capacity to love. Draw me; take me out of myself for love. Nay, rather, now that Thou dwellest in me, transform my whole self into Thy Love. Dear LORD, I would ask great things of Thee. But why may I not ask, since Thou hast bidden us "Ask, and ye shall receive"? Why should I not ask, when Thou art come Thyself to give me what I ask? I ask then, dear LORD, that Thou wouldest make me wholly Thine. I long to be no more my own; to hold nothing of my own; to hold nothing, no

feeling, back from Thee. Thou unitest Thy Holy Flesh and Blood with mine, so as to take away my corruption by Thy incorruption, to diffuse Thyself within me. O, then, leaven so every power, thought, feeling, wish, love, liking, disliking of my soul. Penetrate me wholly with Thyself; in-one me with Thee; that Thou mayest be all in all in me; let my thoughts be Thy thoughts in me, my wishes Thy Will. Be Thou the Soul of my soul; the Mover of all my thoughts. Let my will ever follow Thine, even in what measure I may attain to, as Thy Human Will followed at once and was one with Thy Divine. Steep me, O LORD, in Thee; absorb me into Thee; transform

me into Thee. Good LORD, I am weary of myself, weary of being so unlike Thee, of being so far away from Thee. Abide with me, then, dear LORD, abide in me. Be not like the guest which tarrieth but for a night. Let me not go away from Thee when I go away from this Church. Let not other thoughts come in which shall displace the thought of Thee. Let me ever carry Thee about with me; ever lay Thee up in my heart. Teach me how to detain Thee, how to speak to Thee, how to tell Thee of my wants. Let me not turn elsewhere for comfort; but do Thou comfort me through all from whom I gain comfort; let me not ever forget to have recourse at

once to Thee. Let no sorrow keep me away from Thee; let no loneliness or desolation of soul affright me, since I have Thee within me. Let me not think of Thee as one afar off, since Thou vouchsafest to come to me; let me not think of Thee as a severe Judge, since Thou Thyself comest unto me, and fallest on the neck of Thy poor prodigal and givest me the kiss of peace. And as I speak to Thee, LORD, let the Fire kindle within me. Let me taste and feel how sweet Thou art, O LORD. Let me so know Thy love, that I may never for one instant again doubt it. Let me so taste of Thy Love that I may ever thirst for it, and so thirst that I may ever anew taste

it. And if Thou keepest me thirsting, and leavest me for the time, parched and dry, let the parched and dry earth of my soul but gasp the more for Thy Love. Let me be content to lie, if Thou so will, parched and dry, hungry and thirsty, faint and weary before Thee; let me be content, so Thou let me lie before Thee. For Thou wilt not let those go empty away who come to thee from far. LORD, I am come to Thee from far, the far-off land of my miseries and my sins. But Thou hast brought me nigh. Thou hast withheld nothing, not even Thine Own Self, from me. How, then, should I again think Thee afar off because I do not feel Thee nigh, when, unseen,

veiled, Thou hast thus vouchsafed to come into my very soul?

*After the Blessing.*

GOOD JESU, not as I would, but as I could, I have sought Thee and found Thee. I have remembered Thy Death; destroy in me all which is dead and give me of the fulness of Thy Life. I have been filled with Thine unending life, yea with Thee Who art Life Eternal; live Thou on in me for ever. Again I have received Thee, the True Life; may my manifold receiving of Thee be manifold, multiplied life. Forgive, O dear LORD, whatever has been amiss. Let not my unworthiness hinder the fulness of Thy blessing.

Live on, reign, subdue my whole soul unto Thee. Possess it wholly, that it, with every power, may be wholly Thine. LORD, unworthy as I am, I bear Thee with me. Wherever I go, Thou art not with me only, Thou art Thyself within me. Make me greatly to love Thee, greatly to reverence Thee and myself too, to whom Thou hast deigned to come. I bear Thee within me; make me worthy of Thee; make me to keep myself diligently for love of Thee; change me into Thine own likeness. Thou hast given me Thyself; give me thoughts, words, acts, full of Thee and of Thy Love, that as I have received Thee, so I may be only a vessel of Thy Love. Amen.

# Thanksgiving after the Holy Communion.

## I.

LO, O LORD, I now have Thee, Who hast all things: I possess Thee, Who canst and possessest all things; O then, my GOD and my All, withdraw my heart from all besides, out of Thee, wherein is nothing but vanity and vexation of spirit. In Thee alone may my heart be fixed; in Thee be my rest, in Whom is my Treasure, the Highest Truth, and true Happiness and happy Eternity.

May my soul, O LORD, feel the sweetness of Thy Presence. May

it taste how sweet Thou art, O LORD, that allured by love of Thee, it may seek for nothing wherein to rejoice out of Thee; for Thou Alone art the Joy of my heart, my GOD, and my Portion for ever.

Thou art the Physician of my soul, Who hast healed my wounds with Thy Stripes. Lo! I am that sick, to heal whom Thou camest down from heaven; heal, then, my soul, for I have sinned against Thee.

Thou art the good Shepherd Who didst lay down Thy life for Thy sheep. Lo! I am that sheep which was lost, and yet Thou vouchsafest to feed me with Thy Body and Blood; take me now upon Thy shoulders. What wilt

Thou deny me, Who hast given me Thyself? Feed me, and nothing shall be wanting to me in the place of that pasture wherein Thou hast folded me, until I be brought out to the pastures of eternal life.

O true Light, Which lightenest every man that cometh into this world, lighten mine eyes, that I sleep not in death.

O Fire that ever burnest, and never failest! Lo! I am lukewarm, yea cold. Kindle my reins and my heart, that they may be on fire with love of Thee. For Thou camest to send a fire upon earth, and what willest Thou but that it be kindled?

O King of heaven and earth, rich in mercy! Lo! I am poor

and needy; Thou knowest what I most want. Thou Alone canst enrich and help me. Help me, then, O my GOD, and out of the treasury of Thy goodness succour my poor soul!

O my GOD and my LORD! Lo! I am Thy servant; give me understanding, and kindle my affections that I may know and do Thy Will.

Thou art the Lamb of GOD, the Lamb without spot, Who takest away the sins of the world; take from me whatsoever hurteth me and displeaseth Thee; and give what Thou knowest to be pleasing to Thee and good for me.

Thou art my Love and all my Joy. Thou art my God and my All. Thou art the Portion of

mine inheritance and of my cup. Thou shalt maintain my lot.

O my GOD and my All! May the sweet and burning power of Thy love absorb my soul, that I may die to the world from love of Thee, Who for love of me didst vouchsafe to die upon the Cross. My GOD and my All![1]

## II.

*Antiphon.* Let us sing the Song of the Three Children, which they sang as they blessed the LORD in the furnace of fire.

*Benedicite, omnia opera.*

O ALL ye works of the LORD, bless ye the LORD: praise Him, and magnify Him for ever.

[1] From the "Paradise of the Christian Soul," p. 61, but somewhat altered.

O ye angels of the Lord, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Children of men, bless ye the LORD : praise Him, and magnify Him for ever.

O let Israel bless the LORD : praise Him, and magnify Him for ever.

O ye Priests of the LORD, bless ye the LORD : praise Him, and magnify Him for ever.

O ye servants of the LORD, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Spirits and Souls of the righteous, bless ye the LORD : praise Him, and magnify Him for ever.

O ye holy and humble Men of heart, bless ye the LORD : praise Him, and magnify Him for ever.

O Ananias, Azarias, and Misael, bless ye the LORD : praise Him, and magnify Him for ever.

Glory be to the FATHER.

As it was in the beginning.

PSALM CL. *Laudate Dominum.*

O PRAISE God in His holiness: praise Him in the firmament of His power.

Praise Him in His noble acts: praise Him according to His excellent greatness.

Praise Him in the sound of the trumpet: praise Him upon the lute and harp.

Praise Him in the cymbals and dances: praise Him upon the strings and pipe.

Praise Him upon the well-tuned cymbals: praise Him upon the loud cymbals.

Let every thing that hath breath: praise the Lord.

Glory be to the FATHER.

As it was in the beginning.

*Nunc Dimittis.*

LORD, now lettest Thou Thy servant depart in peace: according to Thy word.

For mine eyes have seen : Thy salvation,

Which Thou hast prepared : before the face of all people ;

To be a light to lighten the Gentiles : and to be the glory of Thy people Israel.

Glory be to the FATHER.

As it was in the beginning.

*Antiphon.* Let us sing the Song of the Three Children, which they sang as they blessed the LORD in the furnace of fire.

LORD, have mercy upon us.

CHRIST, *have mercy upon us.*

LORD, have mercy upon us.

Our FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But

deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. *Amen.*

V. Let all Thy works praise Thee, O LORD:

R. And Thy saints give thanks unto Thee.

V. Thy saints shall exult in glory;

R. They shall rejoice in their beds.

V. Not unto us, O LORD, not unto us,

R. But to Thy Name give glory.

V. LORD, hear my prayer,

R. And let my cry come unto Thee.

O GOD, Who didst to the Three Children assuage the flames of fire, mercifully grant that the flames of sin may not kindle upon us Thy servants. *Amen.*

PREVENT us, O LORD, in all our doings with Thy most gracious favour, and further us with

Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy Holy Name, and finally by Thy mercy obtain everlasting life; through JESUS CHRIST our LORD. *Amen.*

I GIVE Thee thanks, O LORD, Holy FATHER, Almighty, Everlasting GOD, Who, not out of any desert of mine, but only out of the condescension of Thy mercy, hast deigned to feed me, a sinner, Thine unworthy servant, with the Precious Body and Blood of Thy SON, our LORD JESUS CHRIST; and I pray that this Holy Communion may not be to me guilt and condemnation, but may obtain for me pardon and salvation. May it be to me an armour of faith, and a shield of good purpose; a riddance of all my vices; an extermination of concupiscence and evil desire; an increase of charity and patience, of humility and obedience, and all virtues; a firm defence against all

the wiles of my enemies, visible or invisible; a perfect quieting of all my own emotions, fleshly and spiritual; a firm cleaving to Thee, the one true GOD, and a blessed consummation of my end; and I pray Thee that Thou wouldest vouchsafe to bring me, a sinner, to that ineffable Feast, where Thou, with Thy SON, and the HOLY SPIRIT, art to Thy holy ones true Light, full Satiety, everlasting Joy, Pleasure consummated, and perfect Happiness; through the same our LORD JESUS CHRIST. *Amen.*

O MOST sweet LORD JESU, pierce, I beseech Thee, my inmost soul with that most sweet and most healthful wound of Thy Love, with true, serene, most holy, apostolic Charity; that my soul may ever languish and melt with entire love and longing for Thee alone. May it desire Thee, and faint for Thy courts; long to be dissolved and be with Thee. Grant that my soul may

hunger after Thee, the Bread of angels, the Refreshment of holy souls, our daily super-substantial Bread, Who hast all sweetness and savour, and every pleasurable delight. Thee, Whom the Angels desire to look into, may my heart ever hunger after and feed upon, and may my inmost soul be filled with the sweetness of Thy savour. May it ever thirst for Thee, the Fountain of life, the Fountain of wisdom and knowledge, the Fountain of eternal light, the Torrent of pleasure, the Richness of the house of GOD. May it ever compass Thee, seek Thee, find Thee, stretch towards Thee, arrive at Thee, meditate upon Thee, speak of Thee, and do all things to the praise and glory of Thy Holy Name, with humility and discretion, with love and delight, with readiness and affection, with perseverance even unto the end; and be Thou ever alone my Hope, my whole Confidence, my Riches, my Delight, my Pleasure, my Joy, my Rest, my

Tranquillity, my Peace, my Sweetness, my sweet Savour, my Food, my Refreshment, my Refuge, my Help, my Wisdom, my Portion, my Possession, my Treasure, in Whom my mind and my heart may ever remain fixed and firm, and rooted immoveably. *Amen.*

Soul of CHRIST, sanctify me!

Body of CHRIST, save me!

Blood of CHRIST, inebriate me!

Water from the Side of CHRIST, cleanse me!

O Good JESU, hear me,

And suffer me not to be separated from Thee;

From the malicious enemy defend me;

In the hour of my death call me,

And place me near to Thee;

That with Thy holy Angels,

I may praise Thee

To endless ages. *Amen.*

I BESEECH Thee, O most sweet LORD JESU CHRIST, that Thy

Passion may be unto me virtue, wherewith I may be fenced, protected, and defended. May Thy Wounds be to me meat and drink, wherewith I may be fed, inebriated, and delighted. May the sprinkling of Thy Blood be to me the washing away of all my sins. May Thy Death be to me everlasting glory, both now and for ever. *Amen.*

THE grace of our LORD JESUS CHRIST, and the love of GOD, and the fellowship of the HOLY GHOST, be with us all evermore. *Amen.*

*A Prayer for Spiritual Communion, when present at a second Celebration.*

I.

O MY SAVIOUR, would that I could ever be united to Thee! Would that Thou wouldest take me out of myself, and make me altogether one spirit with Thee! Would that Thou wouldest possess me wholly, and make me wholly Thine! Would that Thou wouldest be my All, the Love of my love, the Centre of my being, so that from Thee and in Thee might be my love; from Thee my thoughts, my desires, my hopes, my longings! Yet at least, O dear LORD, Who hast so often knocked at the door of my heart,

and hast promised to enter into those who open to Thee, I would that my heart were wide open to receive Thee. Open Thou it, enlarge it, enter into it, dwell in it, fill it. And now at this moment, come more largely into it, cast out whatever displeaseth Thee; let me this day dwell in Thy Love, feed on Thee, commune with Thee, long for Thee, and sternly drive from my soul whatever thought might offend Thee. Grant me, hour by hour, to renew this longing for Thee; and do Thou, hour by hour, come anew to me, longing for Thee, and make me love Thee to the fullest measure of my capacity, and be Thine for evermore. Even so, come, LORD JESU. Amen.

## II.

O SAVIOUR, worthy of all love, Who wert the perpetual object and reigning desire of the ancient patriarchs and prophets, and of all the saints of the Old Testament, who sighed incessantly for Thine Incarnation, come into my soul, which burns with the desire of receiving Thee, and of being united with Thee, as the Author of my salvation and the Source of all good. Come and destroy within me the tyranny of sin and self-love, and establish there the reign of Thy grace and charity. I am unworthy of partaking sacramentally of Thy Body and Blood, but in Thy mercy grant me to partake of Thy Spirit and of Thy Virtues through the desire I have of receiving Thee in the most Holy Sacrament. No, my JESUS, I cannot leave Thee, nor live without Thee. Thou only canst satisfy my heart, and make me happy. Come, then, O

LORD, and purify my heart from all attachment to myself, or to creatures; my heart, which was made but to love Thee, to possess Thee. Thou only canst satisfy it, and all that is not Thee is as nothing. O GOD, worthy of all love, O loving GOD, O GOD, Who art Love, can I know Thee and not love Thee? love Thee, and not burn with desire to receive Thee on earth, and to see and possess Thee in heaven?

Even so, come, LORD JESUS! Amen.

# Thanksgiving.

O Most Merciful God, my Creator, Preserver, Redeemer, all that I have, all that I am, my soul, my heart, my mind, my strength, Thou hast given me: the very will to thank Thee Thou hast given me. Therefore with my whole heart and mind and soul and strength which Thou hast given me, I would bless Thee and praise Thee; and, together with all Thine Angels and Thine elect, would I glorify Thee.

O God my God, it were fitter far for such as I to lie in the dust before Thee, ashamed and

confounded for my many sins, and for my little good, for my often ingratitude and for my little thankfulness, for my manifold neglect of Thy grace and for my little use of it. Fitter were it far for me to lay my mouth in the dust, if so be there might be hope, than with unclean lips to praise Thee, the All-holy. Yet, O LORD, Thou hast bidden us to thank Thee and to praise Thee. Touch, then, my lips with the coal from Thine heavenly Altar; take away mine iniquity, and purge my sins, that with cleansed soul and glowing love I may praise Thee. Sinner then though I am, unworthy to call upon Thee or to name Thee, or to conceive of Thee in my heart; yet since Thou so

willest, I would praise Thee and bless Thee and glorify Thee, and thank Thee for Thy great glory, that Thou art what Thou art, so good and so good to me.

I adore Thee and thank Thee, O GOD my GOD, that being what Thou art, Thou willest that such as I should know Thee and adore Thee and love Thee, and hereafter, with unveiled face, should behold Thee and enjoy Thee, and enter into the riches of Thy Greatness and Thy Wisdom and Thy Goodness and Thy Holiness, which are Infinite, and Thy Love which is Thyself.

I adore Thee, O GOD my GOD, for Thine infinite Greatness, that Thou containest all things, surpassest all things, and art wholly

contained by nothing. Thou in Thine unchangeable Eternity createdst time and space. But Thou Thyself art so great, that the greatest powers and minds, which Thou couldest create, could all together contain but a little of Thee. And yet Thou willest to be adored and loved by me.

I adore Thee, O GOD my GOD, for Thine infinite Wisdom, that Thou knowest at once, without effort of thought, in Thine All-perfect Mind, all things which are or have been or shall be or could be, if Thou wouldest. I adore Thee that Thy Wisdom is unsearchable; that all created minds, though Thou wilt in all eternity admit us to enter into the treasures of Thy Wisdom, shall not

all together in all eternity reach to any measure of the depth of the exhaustless riches of Thine unsearchable Wisdom. And yet Thou willest that such as I should adore Thee and know Thee, and in all eternity love Thee.

I adore Thee, O GOD my GOD, for Thine infinite Goodness, of which all created goodness, of all beings in Heaven and Earth whom Thou hast made and preserved very good, is but a tiny spark. I adore Thee, that Thou hast in Thyself all Perfection, all Excellence, all Blessedness, all Good, without bound, without beginning, without end ; yea, that all created goodness, how good soever, is not Thou, although from Thee, but is only a shadow of

Thine. All things good, and fair and sweet and bright, are from Thee, and speak of Thee, and without Thee they could not be. Yet Thou Who art in all, art above all; and far other is Thy Goodness in Thyself, than all which is from Thee. And yet Thou willest that such as I should enter into Thy Goodness and adore Thee and love Thee.

I adore Thee, O GOD my GOD, for Thine Essential Holiness. How should such as I speak to Thee of Thy Holiness, to Whom the Seraphim and Cherubim cry continually, Holy, Holy, Holy! and confess of Thee this alone, that Thou art All-holy. From Thee have all holy things their holiness; and in this Thou willest

that we should be like to Thee. Thy Holiness is Thy Perfection. How can I then thank Thee, O my GOD, that Thou willest that such as I should be perfect as Thou art Perfect, holy for that Thou art Holy, and that, through Thy HOLY SPIRIT, Whom Thou hast given me, to make me holy? All created things around me, sun, moon, stars, and this earth and its fulness, are the works of Thy Hands; all these things serve Thee. Thou art everywhere, above, around, below them; all things are within Thine infinite Being; but bright and pure and glorious as they are, Thou willest not to dwell in them and make them holy. But in me, poor me, dust and ashes, and viler yet

through my sins, Thou willest to dwell with all Thy Holiness, and hallow me by Thine own Holiness. In me I may find Thee; in me I may speak to Thee; in me I may adore and love Thee. If I think a good thought, it is Thy thought in me; if I truly love, it is with Thy love in me; if I do ought pleasing to Thee, Thou dost it in me; and all this Thou doest, that such as I have been, or am, may be for ever hallowed by Thyself for a dwelling-place for Thyself, and through Thy HOLY SPIRIT in me, may holily adore and love Thee.

And now, O GOD my GOD, how should such as I adore Thee and thank Thee for Thy Love, which is Thyself? Come unto

me, O GOD my GOD, as much as my soul may contain Thee, that, out of some streamlet of Thine infinite Love in me, I may adore Thee and love Thee for Thy Love. O GOD my GOD, my head is dizzy at the thought of that Thine infinite Love, which in all eternity was Thine own essential Bliss, FATHER, SON, and HOLY GHOST, wherein, without passion, Thou didst find an Infinite contentment for Thy Love, and wert eternally happy, because Thou didst eternally love, and wert infinitely loved, with a Co-eternal Co-equal Love. And yet although Thou hadst the full bliss of Thy Being in Thine unchangeable Love and nothing could be added to Thee, Thou didst in Thine eternal

Love will to create those whom Thou couldest love eternally, and who could find eternal ever-satisfying bliss in Thy Love. And this, too, did not content Thy Love, whereby Thou willedst to communicate Thyself to Thy creatures, whom Thou didst make, unless Thou didst unite them as closely to Thyself as finite creatures can be united with Thee, the Infinite. Moreover, in order to shew the incomprehensible riches of Thy Love, Thou willedst not to do this, until we were utterly fallen from Thee, utterly unworthy of Thee and alien from Thee. I adore Thee, and thank Thee, then, O loving FATHER, for Thy marvellous, strange Love that Thou willedst to become one with

us, by sending Thine own Co-equal SON to take on Him our poor flesh, with all its miseries save only sinfulness and sin; that Thou willedst to restore us to Thyself and make us Thine, and fit us to be abodes for Thee through His All-holy Sufferings and Death; and so didst will to bind us into one with Thee, by sending Thy HOLY SPIRIT to dwell in His Human Nature and then, through Him, in us.

And all this Thou, Who art One and Indivisible and dost all things as One, hast done for each one of us, as though there were none in the whole world besides. All this, O GOD my GOD, Thou hast done for me, poor me; as if there had been

no others to redeem and hallow and unite to Thyself, but my poor self,—Thou and I, O my GOD: Thou, Who art all Holiness; I, who of myself should be all unholiness: Thou, All-wise; I, ignorant: Thou, Perfect Beauty; I, who have marred Thine Image in me: Thou, all Love; I, who of myself should love nothing but myself: Thou Who art All, I who am nothing: Thou Who Alone art; I who am not. Thou willest that I should have Thee and all which is Thine; Thou willest to give me all things, through, and with, and in Thyself: Thou willest to be all to me, and that I should find all in Thee, and have Thee and enfold Thee and contain Thee and be in Thee, and Thou in me,

closer to me than my own soul to my body. For my body and my soul, although together, are not one, and my soul shall be separated from my body, and shall for a time live apart; but Thou hast said, "I will be one thing with thee;" Thou willest to be the Soul of my soul, the Life of my life, and never to cease for one moment to be one with me, that such as I might for ever love Thee with Thine own love in me.

Would then, O GOD my GOD, that I were all love! Would that my whole being, my understanding, my thoughts, my imagination, my memory, all which is filled with these lower things, could melt into one and melt into love. Would that I could gather

into my soul all the love of Seraphim, Angels and Archangels, that I might love Thee with a love worthy of Thee, and praise Thee as Thou deservest to be praised. Yet this, too, would not be worthy of Thee; no love of any creature could be worthy of Thee and Thine infinite Love. I thank Thee, then, O GOD my GOD, that Thou willest not only that through my love, or through any created power of love, I should love Thee; but Thou willest that through Thy love in me, I should love Thee. Do Thou, O GOD my GOD, pour, pour, pour, pour forth Thy love into my soul; enlarge me, widen me, strengthen me, uphold me, that I may contain more of Thy love, be filled, overflow, be out

of myself with Thy love. Would, O GOD my GOD, that I could die through Thine overpowering Love, that I could melt away in Thy love, that I could breathe away my very being into Thy love. Yet, at least, open Thou my heart for Thy love, keep Thy love in me, prepare me by Thy love for greater fulness of Thy love, until I have reached the fullest measure of love, which Thou in Thine eternal love, hast willed for me. Make me, out of love, in thought, word, and deed, to love Thee, and thank Thee, and praise Thee, and praising Thee to love Thee more, and know Thee more, how worthy Thou art of all love and praise, until I be fitted with all Thy Saints and Angels to love

Thee and praise Thee everlastingly, and breathe out my soul to Thee in loving Thee and praising Thee for all Thy boundless, undeserved love to me, Thy poor sinner, yet though a sinner, Thine, O GOD my GOD.

And now, O GOD, my own GOD, I would thank Thee for all Thy gifts of nature and of grace to me, Thy poor sinner. I thank Thee and bless Thee, that, of Thine eternal and infinite love, Thou didst think of me, in Thine eternal bliss, and didst will to create me in Thine own image and likeness, didst will to redeem, sanctify, call me, make me Thine own child, a member of Thy Son. O why was this Thine infinite Love for such as me, that whereas

Thou didst create so many millions before Christ came, whereas Thou dost still create so many millions who know Him not, Thou didst will that I should truly know Him as He is? I might have been wholly ignorant of Him as the heathen; I might have been taught to blaspheme Him, or have known little of Him; and Thou in all eternity didst will that I should know Him and love Him. And when Thou hadst caused me to be born of Christian parents, and hadst made me Thy child in the holy waters of Baptism, Thou didst guard me by Thy Angel and Thy Providence, that I should grow up myself to love Thee; Thou didst give and preserve in me a mind which

should understand Thy truth, and an ear to hear of Thee, and eyes to see all Thy works and Thy word, and a memory to remember Thee, and an imagination to conceive some little of Thee, and of thine infinite Love, and of the bliss of being with Thee, and a heart to love Thee. And then Thou didst encompass me with love, and didst protect me from evil, and didst bring me to know servants of Thine who loved Thee, and didst put in my heart the desire to love Thee as they loved Thee, and to be like them. And then Thou didst send me sorrow and loneliness, that I might learn to cling more to Thee and to Thy love which never faileth, and Thy Presence which

never leaveth, nor forsaketh. And then Thou didst teach me more and more of Thy truth, and didst give Thyself to me more frequently in Thy Sacrament, and didst pluck my feet out of the mire, and didst make me hate all in me which ever displeased Thee, and love Thee more for Thy grace and for Thy pardoning love. And then Thou didst give me Thy servant ——, to teach me further measures of Thy truth, to warn me, and to shew me what to avoid and what to cherish, that I might uproot all in me which displeased Thee, and cherish all which Thou couldest love. And then Thou didst teach me to desire to love Thee alone above all things and nothing out of Thee.

May I thank Thee, then, O GOD my GOD, not with my lips only, but in my life. May my whole being be one thanksgiving unto Thee; may all within me praise Thee and love Thee, that by thy terrors and by Thy Love Thou hast so tenderly and lovingly drawn me to this state of grace, that I might love Thee; for all which Thou hast forgiven and all which Thou hast given; for all the occasions of sin which Thou hast in any way kept from me; all the temptations which Thou hast enabled me to overcome; for any good which Thou hast enabled me to do; any evil which Thou hast hindered me from doing to others; for healing any infirmity; or bearing with any, which through

my fault, Thine abundant grace has not yet healed; for preventing any relapses into anything which Thou hast forgiven; for all which Thou wouldest have done for me had I been wholly faithful; for all the future blessings which Thine eternal overwhelming Love yet hath in store for me; for Thine unknown hidden blessings, and for those which in my negligence or thoughtlessness I passed over, or for which I have not been, or am not, so thankful as I ought; for the austerer blessings of humiliations, afflictions, crosses, sicknesses, and whatsoever else Thy fatherly love has sent to wean me from this world or to destroy my self-love.

I would thank Thee, O GOD,

for all and everything by which, day by day and hour by hour, Thou hast hindered me from straying from Thee or drawn me nearer unto Thee; for every holy thought whereby Thou hast spoken to my soul; for every warning in holy books or sermons or in Thy Word, whereby thou hast recalled me to the thought of Thee and of my last end; for every example whereby Thou hast drawn me to the love of Thee and Thy Goodness, or to be resolute against any evil; for any and every gift of nature or of grace; for my power of loving; for all blessings within and without; for my awe of Thee; and for my hopes of Thee and Thine Eternal Love; for Thy endurance of my infirmi-

ties up to this hour; for the grace which Thou hast continued to me through this day; for looking graciously and lovingly upon me; for all Thy good-will to support and comfort and strengthen me, even when I hung back from it; for the strength which Thou hast indeed given me and which by Thy Grace I have used; for the good inspirations which I have had and have used; and for those which I have not used; and for those which I might have had, had I used these; and for all which Thou hast yet in store for me; for everything whereby Thou hast drawn me nearer to Thyself, whether joy or sorrow; for all whereby Thou willest to make me Thine own for ever. O GOD my

GOD, give me a heart to thank Thee, not as I ought, but as such as I am can through Thy grace; lift up my heart, O GOD my GOD, above myself out of myself to Thee and Thine eternal Throne; make me to dwell there in a jubilee of love and thankfulness. Up, up, up, O my GOD, with my heart; let it not linger here amid the toils and turmoils of this lower world; let it not be oppressed by any earthborn clouds of care or anxiety or fear or suspicion; but bind it wholly to Thee and to Thy Love; give me eyes to see Thy Love in all things, and Thy Grace in all around me; make me to thank Thee for Thy Love and Thy Grace to all and in all; give me wings of love, that I may soar up

to Thee and to Thy Throne of Grace and Love, and behold Thee, O my JESUS, interceding for me, and cling to Thee, and melt in Thy Love, and adore Thee and praise Thee more and more, until I be fitted to enter into the joys of Thine Everlasting Love, everlastingly to love Thee, and to thank Thee for Thy tender mercies and Thy Grace, whereby Thou didst make me such as Thou couldest love, such as could love Thee, O GOD my GOD.

# Occasional Prayers.

## 1. *For a Spiritual Adviser.*

MOST Merciful FATHER, Giver of every good gift, Who of Thine infinite Love hast given to me, poor sinner, Thy servant —— as an adviser and guide, vouchsafe to hear me in his behalf.

Forgive him, I beseech Thee, all his sins, and remove every trace of them, that they darken not his mind, and he be a blind leader of the blind.

Sanctify him with Thy Truth, O Thou Who art the All-merciful Sanctifier of all; kindle his heart

with the fire of Thy Love; grant him to walk in the light of Thy Divine Presence, that, ever seeking Thee alone, he may attain unto Thee, and, taught of Thee, may teach me Thy paths, so that, he, by word and example, leading me on, and I following his counsels, we may together hasten unto Thee, the True Shepherd of our souls. And do Thou, O Good JESU, vouchsafe to bear us on Thy Shoulders, whom Thou hast redeemed with Thy Most Precious Blood, and to place us in Thy green pastures, Who didst place in Paradise the robber at Thy side, Who livest and reignest with the FATHER and the HOLY GHOST, one GOD, world without end. Amen.

2. *Prayer for —— when ill (in 1857).*

O GOD, Who orderest all things well, and lovest those we love or reverence, more than we can love them, look down, I pray Thee, in love upon Thy servant ——; visit *him* with Thy Grace; restore *him*, if it seem good to Thee, to serve Thee here; make *him* yet an instrument of Thy Glory, by winning others unto Thee and making known Thy Truth; perfect *him* in Thy Love; and, *his* work ended, translate *him* into Thine everlasting Love: through JESUS CHRIST our LORD. Amen.

### 3. *Intercession for the conversion of* ——.

O GOOD LORD, Good JESUS, Good Loving Shepherd, Who didst lay down Thy life for Thy sheep, Who rejoicest over every sheep of Thine that having been astray is found by Thee; have mercy, I beseech Thee, on ——, who, I fear, has been far far astray from Thee. O our Saviour, Friend of sinners, Thou lovest all for whom Thou didst die. Thou lovest all we love, more than we can love them. Thou madest *him* for Thyself. O, for Thine own Love's sake, let not the Price of Thy Blood be wasted in *him!* Let *him* not be lost, whom Thou didst redeem. If *he* were in the very jaws of the

dragon, Thou couldest pluck *him* thence. Save *him* then, O Good LORD; Tender LORD, save *him*, O save *him*, save *him!* Let *him* praise Thee and love Thee for ever, that Thou didst save *him*. Thou didst come to seek and save the lost: save *him*. Thou didst come to seek and save the lost: save *him*, whom Thou didst come on earth to save. Thou hast said, "Whoso cometh unto Me, I will in no wise cast out." Give *him* grace, then, even in this (if it be so) *his* last hour, to come to Thee. Draw *him* to Thee by Thy Love; Thy Love is almighty. Give *him* loving sorrow for having offended Thee. Give *him* a contrite heart, which Thou wilt not despise. Thou hast said, "Ask, and ye shall receive."

Give me perseverance in asking. What I ask not with my lips, make me to ask in my heart. May my longing ever ask Thee. Make my every thought of *him* a prayer to Thee, that Thou wilt hear. Hear me, Good LORD, not for my own worthiness, but because Thou art worthy to save whom Thou didst redeem. Hear me, for Thy Tender Mercy's sake, and make me love Thee more, and serve Thee better for this Thy great Love and Pity. O JESU my LORD and my GOD, JESU full of mercy, have mercy upon us, and set us on Thy Right Hand, to bless and adore and praise Thee for ever. Amen.

4. *For the Sick.*

GOOD JESU, Physician of souls and bodies, make all sickness a healing medicine to the soul; soothe by Thy Presence each ache and pain; hallow all suffering by Thine All-holy Sufferings, and teach sufferers to unite their sufferings with Thine, to be hallowed by Thine.

5. *For the Tempted.*

GOOD JESU, Who didst vouchsafe to be tempted as we, to overcome Satan for us, and in us; teach the tempted swiftly to hold to Thee; hold them, lest they fall; raise them, if they give way; cheer them, if they despond; make them to hold the tighter to Thee; and never let us for an instant let Thee go, until Thou bless us.

6. *Against a besetting Temptation.*

JESU, most Tender and most Patient, Who didst bear for so many years all the wrongs and sins of men, and didst bear long with me, I am tempted to impatience . . . . . .

and under this impatience, I . . .

Good LORD, if Thou allowest this day any of these temptations to come upon me, I pray Thee to give me of Thy Patience; make me very patient by Thy Grace; grant that neither in these, nor in any other way, I may displease Thee in thought, word, or deed. I desire, now for then, perfectly to please Thee. Good JESU, accept

graciously this my desire, and help Thou me, and enable me quickly, and at once, to flee to Thee.

### 7. *Enemies to be overcome by God's Grace.*

*a.*
*b.*
*c.*
*d.*
*e.*
*f.*
*g.*
*h.*
*i.*
*k.*
*l.*
*m.*
*n.*
*o.*

*Avoid occasions.*
*Stop beginnings.*
*Ask help of* GOD.
*Remember the Garden and the Bloody Sweat.*

'Good JESU, Who hast borne with me and all for me,
Enable me to bear this for love o Thee.

8. *For Pardon of shortcomings.*

'O GOOD JESU, Who, in Thy 'everlasting Providence and Love didst will that all things, from ou cradle to our grave, should turn to our salvation; and that al 'crosses, trials, temptations, joys sorrows, should work through Thy Grace Thy work in us forgive me, I beseech Thee, no

only my sins towards Thee (many as they have been, and grievous), but every act, wherein I have fallen short of what Thy Love meant for me, and missed Thy Grace, from the time that I knew of Thee until now. Especially do I pray Thee to forgive all which I neglected to do, through neglecting first to ask Thy Grace and guidance what to do; and all self-dependence and dryness in what I wished to do aright. Do Thou give me back, in Thy almighty Love, all the Grace and Love which I might have ever had, had I used all Thy Grace, that no measure of Thy Love may be lost in me. Good JESU, Thou art Almighty, and canst do this; Thou art All-loving, and willest to do more

than we can ask or think. Le
me, for Thy Love's sake, los
nothing of Thy Grace and Love
that I may love Thee with the
fullest love of which I can be
made capable, everlastingly.

O Good JESU, my LORD and my
GOD, I am often, or seem often to
myself, as if I could not think one
thought of Thee, but could only
weep passionate tears before Thee
or lie quiet, dried up, and worn ou
before Thee. LORD, Thou knowest
all I would wish; Thou knowest
that I would be Thine, wholly
Thine; I would love Thee with
my whole heart, that Thou hast
been so forgiving and loving to
me; I would sooner than gain the
whole world, that I had never
offended Thee; I long to love

Thee and praise Thee with the blessed angels for ever and ever; O my Loving SAVIOUR, I would love Thee and thank Thee and praise Thee with all my power and above my power. Enlarge me that I may love Thee more, even with Thine own Love. Make me love Thee that I may praise Thee; and through praising Thee love Thee. Heal mine infirmities by Thy Good SPIRIT, and accept me and what I would do, not as what I am, but as what I desire that Thou wouldest make me, in Thy almighty Pity and Love. Accept me, Good JESU, as the price of Thine own Blood.

And if, at any time, I cannot praise Thee as I ought, and seem to myself to have no love for

Thee, but to be barren and dry accept this my wish, Good LORD now for then, and then too, tha I would, if I could, love Thee with all the love of the Seraphim and live only to love Thee Who hast so loved me.

Good LORD, I would be wholly Thine Make me Thine for ever and ever.—

Amen.

## 9. *Prayer in Heaviness.*

GOOD JESU, Thou knowest and canst, and willest and hast promised to help me. Thou has given Thyself for me. Thou has so often in the Holy Communion given Thyself to me. What shall I not then hope from Thee Who hast in Thyself given me all things? Good LORD, give me a

firm unshaken trust in Thee. Set my feet on the Rock that I slip not backward. I have no help in myself; in Thee I may have all. I am all weakness, Thou art Might; in Thee I may be almighty over myself. In Thee I can do all things. Let me not think then of my own weakness, save to trust in Thy Strength. Let my weakness ever recall to me Thy Strength. My weakness is Thy Strength, Good LORD, for Thy Strength is made perfect in weakness. Thou usest the weak things of the world to overcome the strong. Use me then, LORD, Good LORD, to overcome in me the strong man who held me strongly, but on whom Thou canst make me trample. To Thee,

Good LORD, I trust for all things. Thou hast pardoned my sins and blotted them out with Thy most Precious Blood. Thou canst and wilt, if I trust in Thee, keep me from all grave sins: Thou wilt protect me in every occasion and peril of sin. Thou wilt give me strength in temptation; yea, Thou wilt be my strength in peril; Thou my patience in trial; Thou my counsel in perplexity: Thou wilt suggest holy thoughts; Thou wilt guard my words for me; Thou wilt work my works in me; Thou wilt give me growth in grace and love; Thou wilt give me, if I pray, perseverance unto the end, and the grace to pray for it.

From Thee then, LORD, Good LORD, from Whom and in Whom

I have all things, I look for all things. Henceforth even for ever I would trust Thee with my hopes and my fears, my present and my future, my time and my eternity; for myself and all whom Thou hast given me to love; in desolation as in consolation; when I fear that I am far from Thee, as when I fear that Thou art far from me. For though I deserve, through my sins, to be far from Thee, yet Thou art ever nigh to me and hast brought me nigh to Thee. Grant, if it may be, that I may feel Thee nigh. Yet, if not, make me by faith to behold Thee, by love to hold Thee, by trust to cling to Thee; and love, hope, and trust in Thee with my whole heart, for Thy tender mercies'

sake, my only SAVIOUR and REDEEMER, my GOD and my All. Amen. Amen.

## 10. *Litany for Charity.*

O GOD the FATHER, Fountain of all being and of all love, Who so lovedst the world as to give Thine Only-begotten Well-beloved SON to die for us miserable sinners,

O GOD the SON, the Only-begotten Well-beloved SON, Who for love of us, being GOD, becamest Man to save us, that we might love Thee, being loved by Thee, everlastingly,

O GOD the HOLY GHOST, Bond of the Love of the FATHER and the SON, Who willest to shed abroad Thy Love into our hearts,

HOLY TRINITY One GOD Who art Love,

Have mercy upon us, and fill us with Thy Love.

From the Enemy of our souls and of all love ;
From all his suggestions contrary to love ;
From all imaginings of unlove in others ;
From all memory of any past unlove ;
From all expectation of unlove hereafter ;
From all shadow of envy at the good of any ;
From all painful thoughts that others may grudge me mine ;
From dwelling on others' rudeness, or interpreting their words amiss ;
From an unquiet and discontented spirit ;
From offence given or taken ;
From gloominess and despondency ;
From mistrust of Thee and of Thy mercies ;
From fears and misgivings ;

Good Lord, deliver me, and fill me with the fulness of Thy Love.

From any doubts of Thy boundless Love and tender Mercy to me, Thy poor sinner ;

Good LORD, etc.

For the Love with which Thou hast ever loved me ;

For the Love with which Thou didst create me to love Thee ;

For Thy Mercy and Pity when I forgat Thee ;

For recalling me to myself, and to Thee ;

For Thy forgiveness ;

For all power of love, which by nature or by Grace Thou hast given me ;

For all whom Thou ever gavest me to love me, or to be loved by me ;

For every motion of Thy Grace whereby Thou didst call out love in me ;

For the Love with which Thou didst call, recall, and forgive me ;

For the benefits of Thy Love,

Give me, Good LORD, love for Love.

with which, day by day, Thou loadest me;

For Thy daily gifts and graces;

For every longing which Thou hast given me to love Thee more;

For Thy readiness to hear whenever I call upon Thee;

For making me one with Thee, through Thine All-holy Body and Blood.

Give me, Good LORD, love for Love.

Charity, which suffereth long and is kind;

Charity, which envieth not;

Charity, which vaunteth not itself, and is not puffed up;

Charity, which doth not behave itself unseemly;

Charity, which seeketh not her own;

Charity, which is not easily provoked;

Charity, which thinketh no evil;

Charity, which rejoiceth not

Good LORD, increase, enlarge, perfect, fulfil in us to the end.

in iniquity but rejoiceth in the truth ;
Charity, which beareth all things ;
Charity, which believeth all things ;
Charity, which hopeth all things ;
Charity, which endureth all things ;
Charity, which never faileth ;

GOOD LORD, increase, enlarge, perfect, fulfil in us to the end.

O GOD, Who hast prepared for them that love Thee, such good things as pass man's understanding, pour into our hearts such love towards Thee, that we loving Thee above all things, and each other and all besides, in and for Thee, may obtain Thy promises, which exceed all that we can desire ; through JESUS CHRIST our LORD. Amen.

## II. *Intercession for Mankind and the Church.*

O GOD my GOD, Who hast willed to make it part of our Love, that we should pray for one another unto Thee; Who art more ready to hear than we to pray; I, though utterly unworthy and unfit to pray for any, do yet earnestly pray to Thee, because Thou biddest me. I pray Thee, O LORD, for all who know Thee not, that Thou wouldest bring them to the true knowledge and faith in Thee; for Thy whole Church, that Thou wouldest enlarge it, sanctify it, unite it, fill it with Thy Light and SPIRIT, that Thou mayest be glorified in it, and the souls for whom Thou

didst die may be won to Thee. For the branch of Thy Church wherein, by Thy Providence, Thou didst place me; supply all which is wanting to it, enlarge all the gifts which Thou hast bestowed upon it. For all Bishops and Pastors in it, that they may faithfully and effectually teach and maintain Thy Truth, resist evil, enlarge good; give them a burning, patient love for souls, that through Thy Love, they may kindle and spread Thy Love, win those to love Thee who love Thee not, and those who love Thee to love Thee more devotedly: especially for the —— whom Thou hast given me. Give him all which Thou seest him to need, that He may be the

instrument of Thy glory, in what way Thou willest, and himself love Thee everlastingly.[1]

* * * *

### 12. *Another Intercession.*

O GOOD JESU, Thou hearest the cry of the poor, and biddest us, poor though we be, to pray for all. Teach me to pray; pray Thou in me; hear Thou me.

Not for my nothingness, but for Thy great Mercy hear my prayer, and unite it with the prayers of all who pray to Thee; and own Thou it and me, Good JESU.

Good JESU, for Thine own great Name's sake,

[1] This prayer is incomplete.

Have mercy upon the Church which Thou hast purchased with Thine own Blood.

Heal it, sanctify it, unite it, enlarge it, that all may be one fold in Thee our one Shepherd, and all may have one heart and one soul.

By Thy Love, increase in all, faith, hope, charity. Cast out all which displeaseth Thee.

Give to all what pleaseth Thee.

By Thy Strength, strengthen Thy Church against Thine enemies and hers, and give her grace to win them unto Thee.

Bless her, wheresoever Thou hast planted her, in the East and West, and among us, wheresoever Thou hast spread us. Pour out

the fulness of Thy SPIRIT on her, that all may see in Thy Light, love with Thy Love, be holy through Thy HOLY SPIRIT.

Bless those whom Thou hast set to feed Thy sheep and Thy lambs; that they may feed them as Thy sheep and Thy lambs, and not as their own; in love for Thee; seeking Thy glory, not their own; Thee, not themselves.

Bless especially, guide and sanctify, all to whom the welfare of Thy people is specially entrusted.

Bless him whom Thou hast given me to guide me unto Thee; lead him into all truth; fill him with Thy Love; give him Thy Wisdom, that he may know and do Thy Will with his whole

heart, and teach me wisely, and lead me to Thine everlasting Love.

Bless all who labour to win souls to Thee; make them instruments of Thy Glory and deepen them in Thy Love; give power to their words, and open the hearts of those who hear them.

Bless all who would live lives devoted unto Thee; gather others out of the world unto them; take from them all which hinders their perfection; make them live to Thee, in Thee, for Thee.

Bless all whom Thou hast given me to love; relations, friends; all who by words or deeds have benefited me in body or mind; all who have been Thy instruments to my soul, whether

still living or departed in Thy faith and fear.

Bless all to whom Thou givest me to minister. Teach me to say what Thou wilt bless to their soul's health. Bless and keep them and me, Good JESU.

Bless sevenfold all who pray for me, all who wish me to pray for them, all who think kindly of me or wish my good. Hear us for each other and for ourselves, Good LORD.

Bless all of whom I ever judged hardly or blamed or who ever blamed me. Give us all a merciful judgment, Good LORD.

Convert those who are in sin; lead into Thy Truth those who are in error; drive away all error by the light of Thy Truth; all

unlove by the glow of Thy Love; all unholiness by the presence of Thy Holiness. May Thy Grace overpower our sin; Thy Strength uphold our weakness; Thy Peace dispel our sadness; Thy Fulness supply our emptiness; Thy Blood cleanse us wholly; that we may persevere in Thy Grace and be fitted to be presented unto Thee—

Holy through Thy Holiness,
Clean through Thy Cleansing,
Pure through Thy Purity,
Loving through Thy Love.

Be Thou All in all to the end, and in the end.

Be Thou, Good JESU, with the FATHER and the HOLY GHOST all to us all, throughout eternity, for Thy tender Mercy and Thy Pity's sake. Amen.

# Acts of Contrition and Devotion.

## I.

*SET before thee daily GOD'S eternal Love for thee, wherewith He, in all eternity, willed to call thee into being, and made thee a member of CHRIST, and His own son (or daughter) in the SON in Whom He is well-pleased. Set before thee all the love of JESUS in those infinite Sufferings which He endured for love of thee; all which*

*He has done, and is doing for thee; and then pray for—*

*A loving sorrow for having ever offended Him;*

*A deep thankfulness for His infinite Love for thee;*

*True contrition for ingratitude in ——;*

*True deep love for all, sympathy with suffering;*

*Humility which, remembering thyself and thy sins, may never speak disparagingly of others.*

II.

*Contemplate our* LORD *in His Human Nature, in your nature, glorified, in Beauty and Majesty and Loveliness inconceivable. Look at His Eye, full of love, resting upon you, and then pray Him—*

O my LORD, my SAVIOUR, my GOD,
Fix my soul on Thee;
Let me not weary myself
With cares and anxieties and harass of this life,
Who hope to live with Thee
In Thine everlasting Love.
Good JESU, do Thou look tenderly upon me,
As Thou didst upon the thief at Thy side,
Mary Magdalene, and S. Peter.
And let me not be anxious about anything,
Save that Thou shouldest love me
And make my soul as Thou lovest and willest.

## III.

*Contemplate our Blessed LORD on the Cross, amid His Agonies and the blasphemies against His All-holiness; and beholding each of the Five Blessed Wounds, say—*

O Good JESUS, my REDEEMER, my GOD, my All,
Make me like Thee, meek and holy of heart.

## IV.

*Three times a day contemplate our LORD upon the Cross, with His Arms stretched out to embrace; behold each Wound, one by one, and say—*

Blessed JESU, crucified for love of me,
Keep me still in Thee, for love of Thee.

*Contemplate daily, three times a day, our dear LORD on the Cross, with His Eye of Love resting upon you.*

*Pray Him by each of the Blessed Wounds on His Hands and Feet, to give you a deep love for Him and*

*trust in Him, and then pray Him to hide you in His sacred Side.*

## V.

*Five times a day thinking of the All-glorious Wounds, by which our* LORD *unceasingly pleads for us, say five times—*

LORD, help us and bless us.

## VI.

*Ten times a day contemplating our* LORD'S *Wounds either singly, or all Five consecutively, say—*

Good JESUS, Whose sacred Body was riven for love of me,
Give me meek humble sorrow for my sins, for love of Thee.

## VII.

*Pray* GOD, *each morning, that when anything happens through the*

*day, contrary to what you wish, you may say,* "Thy Will, O my GOD."

*When night comes, if you have not remembered it, say it five times, beholding our Blessed* LORD'S *Five Wounds, and pray that you may remember it the next day.*

*Also, when you remember it, say for comforts or blessings,* "Thanks be to GOD;" *and pray that you may remember it.*

O my JESUS! be JESUS unto me, and save me.

Good JESU, make me wholly THINE, and teach me how to please THEE.

*Enlarge upon this for yourself, as* "LORD, what is it to be wholly THINE?" *Dwell upon this,* "Teach me what it is to be Thine," *and the like.*

# Ejaculatory Prayers.

## I.

i. *Dart up a thought for help, and some short prayer, as earnestly as you can. Say again and again—*

Good JESU, come to me.

Good JESU, abide with me.

*If wearied, stretching yourself out on some place of rest, but at the Foot of the Cross, say—*

ii. Good JESU, by thy loneliness in the Garden, by the Desolation Thou willedst to come over Thee, sanctify mine.

iii. *Say,* Good JESU, make —— all Thou willest in himself and to me;

And be Thou all to me in Thyself and through him ;

And make me humble and thankful and patient, for love of Thee.

iv. *Pray for fuller love and grace for yourself and all.*

v. Good JESU, Who emptiedst Thyself for love of us,

Make me glad to be humbled, that I may be humble with Thee.

vi. *If you remember in time, in some way undo any hastiness, at least by a kind word, and say afterwards five times—*

Good JESU, patient as a lamb before Thy murderers,

Keep me silent and still for love of Thee.

vii. *If in the person's presence, say—*

Good JESUS, make us all love one another, prefer one another.

*If alone, think of Heaven, where there can be no jealousy, and say—*

Good JESU, make us all love, as we shall before Thee.

viii. Good JESU, cast out of all of us what displeaseth Thee, and give us all which pleaseth Thee. Make me to see Thy Grace in all, and blind me to what is not Thine, save when Thou willest me to see it.

ix. Good JESU, I am very weak, and have again fallen. Good LORD, without Thee I should fall in every way, every hour; LORD, now that I have fallen, let me not lie here. Do Thou raise me up and give me, Good LORD, more

of Thy Grace, that I do not again fall.

x. Good LORD, teach me to judge myself as Thou judgest; make me more ashamed of sin than of all besides, yet not so ashamed as not quickly to come to Thee, All-merciful, All-loving LORD.

xi. Good JESU, Who camest, not to be ministered unto but to minister, make me ashamed to be impatient about the ministries of those to whom Thou ministerest, fellow-heirs, I trust, as I too, through Thy love, with Thee.

xii. O Good JESU, Who hast so loved us,

Pour thy holy Love largely into our souls,

That we may love Thee intensely,

And all besides in and for Thee.

xiii. Good JESU, Whom after three years' ministry all forsook and fled,

Enable me to work for Thee, looking for no return save from Thee.

xiv. O Good JESU, the Way, the Truth, and the Life,

Lead us Thyself by Thy Truth, to Thyself our Life.

xv. *Despise yourself, if you can, for having such poor thoughts and being taken up with the things of the day, when God Himself is your Portion, and say to JESUS—*

Good JESU, Thou art mine;

Make every pulse of my heart wholly Thine.

xvi. *When you are tempted to say*, "What am I the better?" say—

Good JESU, what I am Thou knowest;

Let me leave all judgment even of myself to Thee.

Only make me what Thou willest and lovest.

Or, in shorter time,—

Good JESU, Thou canst make me whole.

## II.

### *A Morning Exercise.*

GOOD JESU, Who hast borne the Cross for me,
What Cross willest Thou that I should bear this day, for love of Thee?
Thou knowest, LORD, that I am all weakness;
Teach me to bear it; bear it for me; bear it in me;

Strengthen me to bear it patiently, humbly, lovingly.
If I sink under it, look on me and raise me up,
Give what Thou commandest, and command what Thou willest,
Only by Thine own Holy Cross and Passion,
Sanctify my Cross to me, and keep me Thine own for ever.

Good JESU, by all the Love which Thou hast for us;
By all the Love with which Thou intercedest for us;
Give me grace and power so to think, speak, act, this day,
As I should wish to have done when I behold Thee.

Good JESU, Who in infinite Wisdom and Love orderest all things for Thine own;
Order everything this day for me in Thy tender Pity.

Good LORD, Thou knowest my weak
ness, Who madest me ;
Thou knowest how my soul shrink
from all pain of soul.
Especially from ——
Good LORD, I know Thou wilt lay n
greater burden on me
Than Thou Thyself willest to bear i
me.
Teach me to receive all things thi
day from Thee ;
Enable me to commend myself in a
things to Thee ;
Keep me in all things by Thee ;
Grant me in all things to please Thee
Bring me through all things neare
unto Thee ;
Bring me, day by day, nearer to Thy
self, to life everlasting.

## III.

GOOD JESU, FATHER of the rather
less, GOD of the lonely ;
Teach me through loneliness t
be alone with Thee.

Good JESU, Who speakest to the secret heart;
Let loneliness be Thy Presence in my soul.

---

Good JESU, keep me ever near to Thee.

---

Good JESU, Thou hast made me and remade me;
Thou knowest my weakness, Who hast made me.
I am dry, heavy, desolate, lonely, desponding;
Forgive me all my sins, heal all my infirmities;
Give me the comfort of Thy help,
Or strengthen me in my weariness.

Let my soul gasp for Thee, like the parched ground, and gasping for Thee, receive Thee.

---

Good JESU, Who orderest all things for us in infinite Wisdom and Love,

Who knowest my weakness and every beating and aching of my heart,

Blindly I, blind, give myself unto Thy tender loving Heart.

Only give me grace to think, speak, act, feel, as shall please Thy Love.

---

Good JESU, Strength of the weary, Rest of the restless.

By the weariness and unrest of Thy sacred Cross,

Come to me, who am weary, that I may rest in Thee.

---

Good JESU, Rest of the restless.
May my restlessness find its rest in Thee.

---

Good JESU, Help of the weary;
Help Thy weary one.

---

Good JESU, too late have I loved Thee,
Nor ever yet have I wholly followed Thee;
Make me now at last wholly to love Thee,
And out of the fulness of Thine infinite Love
Give me all the love I might have had, had I always loved Thee.

---

O dearest LORD,
Too late have I loved Thee,
Too late have I loved Thee,
Too late is it always, not always
to have loved Thee wholly.
Now, too, I cannot love Thee as I
would.
O dearest LORD, Who art LOVE,
Give me of Thine own Love,
That therewith I may wholly love
Thee.

---

O Good JESU, Who didst love me with Thine infinite Love, and gavest Thyself for me;
Of Thine infinite Love give me all that love which I might have had, had I been ever faithful to Thee and ever loved Thee.

---

O sweet JESU, give me a burning
love for Thee,
And absorb me wholly into Thee.

---

Good JESU, to Thee I flee;
Hide me in Thy sacred Side.

---

Good JESU, keep me safe, still,
meek, trustful,
By Thee, through this hour.
If I fail, quickly raise me;
If I forget Thee, quickly recall me,
Bring me again next hour to seek
Thy help;
Or if, through distraction I forget,
keep me till Thou recall me.

---

By That Love whereby Thou didst
pour forth all Thy precious
Blood for me,

Make me so love Thee, that I
may pour forth my whole soul,
and all its will and longings,
unto Thee, to be steeped in
Thy Love.
Good JESU, in all ways I am
Thine;
Make my will one with Thine.

---

Good JESU, Who didst say to
the raging waters, "Peace, be
still,"
Who didst stretch forth Thine
Hand to Peter, when beginning
to sink,
If Thou allow this tumult to last,
at least uphold me;
If I walk through the water, let
me walk with Thee;
And let Thy Presence hush me,

still me, make a great calm within me,
That I may be wholly hushed in myself, wholly reflect Thee.

---

Good JESU, nailed motionless by Thy sacred Hands and Feet for love of me,
Keep me still, motionless, unmoved, unshaken, cleaving fast to Thee.

---

Good JESU, by the love whereby Thou lettest Mary sit at Thy Blessed Feet,
Keep me still, hushed, peaceful, hopeful, trustful,
Looking up to Thee, listening to Thee, loving Thee, hoping all from Thee.

---

LORD, Good LORD, I know not
how it came to be thus with me,
. . . . . Thou knowest
I cannot help myself;
Thou art All-mighty, All-merci-
ful:
Good LORD, help me; and let it
not come between me and
Thee.

---

Good JESU, make me trust alone
in Thee.
Dearest LORD, make me trust all
to Thee.

---

Good JESUS, by that Love where-
with Thou atonedst for us on
the Cross,
By that Loving Mercy, wherewith
Thou didst then think on me,
By that forgiving Tenderness,

wherewith Thou didst ever wait for me,
By that tender Love, wherewith, whenever I wandered, Thou watchest over me,
By Thine infinite Love, wherewith Thou willest that I should love Thee eternally,
Give me love like Thine, that I may forgive, compassionate, love like Thee.

---

Good JESU, Thou hast been very tender to me;
Make me very tender to, and of, all who are Thine,
For love of Thy most tender Love.

---

O Good JESUS, humbled to the Death upon the Cross for me,

Good JESU, mocked and blas-
phemed for love of us,
Make me truly humble for love of
Thee.

---

JESU most Loving, give me a
childlike love for Thee, which
may cast out all fear.

---

Whatever I am, I am Thine;
With my whole heart I would be
Thine.
Good JESU, keep me Thine for
ever.

---

Good JESU, crucified and dying
for me,
I lie, as one dead before Thee;
Make me to die to myself
That I may live to Thee, by Thy
Life in me.

---

O Good JESU, cast Thy pitying Eye
Upon the Church which Thou hast purchased with Thine own Blood:
Cleanse, protect, guide, hallow her, and us in her, for Thy tender Mercy's sake.

---

O Good JESU, Who hast remade us, that we may be like Thee,
Take from us all which is not Thine, and give us what is Thine.

---

Good JESU, make us to love Thee, each other in Thee,
And meet before Thee to dwell in Thine everlasting Love.

---

Good JESU, take away every shadow of unlove,
And overstream our souls with the glow of Thy Love.

---

O Loving JESU, knit us to Thee by Thy Love.

---

Good JESU, I am quite helpless;
I know not how to govern my feelings or help myself;
Yet I would love—wholly, as if we were in heaven.
Do Thou make us, as Thou wouldest have us;
Do for us what we cannot do; and fill us wholly with Thy love.

---

O Good JESU, Who blessest all those whom Thou callest to labour for Thee,

Bless—with all spiritual blessings, and let us together bless Thee everlastingly.

---

O JESU, Who lovedst us infinitely, and biddest us love as Thou lovedst,
Pour Thy Love into our souls, that we may love Thee and each other with Thine own Love.

*At Christmas-tide.*

Good JESU, born as at this time, a little Child for love of us;
Be Thou born in me, that I may be a little child in love of Thee;
And hang on Thy love as on my mother's bosom,
Trustfully, lovingly, peacefully; hushing all my cares in love of Thee.

O Most Loving JESU, Who gavest Thyself for me, givest Thyself to me,
Grant that the tongue, reddened by Thy Blood, may never speak what should offend Thee.

---

O GOD, Who art Love, for the sake of the Son of Thy Love,
Give me grace never more to sin against love.

---

Good JESU, keep me ever near to Thee.

---

Good JESU, Who willest us all to love, as Thou hast loved us,
Take from me every thought of others which may hinder love ;

Take from them everything which may hinder in them the fulness of Thy Love.

---

Good JESU, take from me all rash judgments and surmises,
And let me humbly, lovingly, hopefully, rest in the Bosom of Thy Love.
Good JESU, Judge of the world,
Make me to judge tenderly,
As I hope to be judged by Thee.

---

Good JESU, sweeten every thought of mine with the sweetness of Thy Love.

---

Good JESU, make me deeply love Thee,
And all Thou willest for me.

---

Good JESU, give me a deep love for Thee,
That nothing may be too hard for me
To bear for love of Thee.

*For Ascension-tide.*

Good JESU, exalted above the highest heavens, but dwelling with the lowly,
Make me as a little lowly child, suspecting nothing, fearing nothing, mistrusting nothing;
But trusting my whole self with Thee.
I am not worthy to kiss the hem of Thy garment,
But do Thou take me up in Thy Arms and bless me.

Father of the fatherless, lead in
Thy holy fear and love the
guide whom Thou hast given
me;
That he, by Thy guidance, may
lead me to love Thee ever-
lastingly.

---

Good JESU, Who gavest Thyself
for me,
Give me of the fulness of Thy
Love,
That for all Thy Love, with Thy
Love, I may love Thee.

---

Good JESU, keep me ever near to
Thee.
Let nothing separate me from
Thee,
Let nothing keep me back from
Thee.

If I fall, bring me back quickly to Thee,
And make me hope in Thee, trust in Thee, love Thee everlastingly.

---

Come, LORD JESUS, and bind me so to Thee,
That I may never be separated from Thee.

---

Good JESU, Who makest all things work to the good of Thy Own,
Make me wholly Thine, and let all things bind me more to Thee.

---

Good JESU, Who hast loved me and given Thyself for me,
Make me love every token of Thy Will, for love of Thee;

Make me cheerful under every
cross, for love of Thy Cross ;
Take from me all which dis-
pleases Thee, or hinders Thy
Love in me,
That I may deeply love Thee.
Melt me with Thy Love, that I
may be all love,
And with my whole being love
Thee.

---

O Tender JESU, Friend of sinners,
Take away what keeps me from
Thee,
And make me Thine for ever.

---

Good JESU, my GOD and my All,
Be Thou All to me,
Be Thou All in me,
That I may be all Thine,
And all Thy Will mine.

---

Good JESU, Fountain of Love,
Fill me with Thy Love ;
Absorb me into Thy Love ;
Compass me with Thy Love,
That I may see all things in the light of Thy Love,
Receive all things as tokens of Thy Love,
Speak of all things in words breathing of Thy love,
Win through Thy Love others to Thy Love,
Be kindled, day by day, with a new glow of Thy Love,
Until I be fitted to enter into Thine everlasting Love,
To adore Thy Love, and love to adore Thee, my GOD and my All.
Even so, come, LORD JESU !

# Appendix E.

## RULES AND COUNSELS.

### 1. *For Patience with Others.*

AIM by GOD'S Grace:

To receive every the least accident of life, whether coming directly or indirectly through a human agent, as GOD'S appointment, and think this only, "How would my SAVIOUR have me think, speak, act, in this?"

To turn every memory of pain or foreboding into prayer connected with that pain or foreboding.

As: Good JESU, knit our souls to Thee and in Thee, in love.

Or: Good JESU, keep me ever near to Thee.

To resist the first rising of painful thoughts with the sign of the Cross, or with prayer, and engage in some occupation as soon as you can.

Resolutely to refuse to entertain any suspicion of any one; and if you find that it has too strong a hold of you, to ask the person, not as if it were true, but as a help to your infirmity.

To withhold your mind from all speculation as to any motives of others.

To turn from thoughts of anything amiss in any one, and think of something good.

To think, three times in the day, of Heaven, and pray that you may love as you hope to love there.

### II. *Against Over-sensitiveness.*

1. Think of different causes from which seeming neglect may come, as: (*a*) fatigue, (*b*) something on the mind, (*c*) indisposition to talk, (*d*) the

difficulty of talking to a silent person, (*e*) that they may think you like to be silent.

2. Think of the good and kind qualities of the person.

3. Pray to God to increase the love of both.

4. Try to occupy your mind with something else.

5. Do everything which depends on your own will; be kind and attentive in all things, just the same.

6. Be quite open with any one, with whom you are intimate.

7. Force yourself, little by little, to be less reserved.

8. Resign yourself actively to the Will of God.

### III. *Against Lack of Charity.*

Love is of God.

Pray for the love of GOD, Who Alone can give it, and Who is Love.

Do or speak nothing contrary to

love. Every such act is most energetically contrary to your prayers.

Dwell on everything which may promote love.

Turn away from any thought which can hinder love.

Good JESU, Who camest to send
a fire upon earth,
Melt my soul with the fire of Thy
Love,
That I may not for one moment,
admit willingly into my soul,
any thought contrary to Thy
Love.

If you speak unkindly, or, knowingly, are abrupt in consequence of any pain which has been caused you; when alone, stretch out your arms in the form of the Cross, as pleading to our Lord His own Cross, and say—

Good JESU, so nail me to Thy
Cross

That I may be dead to myself
and my own desires;
And by the virtue and merits of
Thy Cross and Thy Grace
Speak, think, act, only as Thou
willest
And exactly what Thou willest.
Good JESU, be Thou ever mine
and I Thine.
O Good JESU, Meek and Gentle,
Whose Lips were full of grace,
Forgive all my ungracious words
And give me thoughts and words
of love.

IV. *Against a tendency to irritation.*

Never go to —— when yourself worried.

Never go when off your guard, but only when prepared by GOD'S Grace to answer everything sweetly.

Never interrupt.

Never be impatient, if interrupted; but allow yourself to be interrupted, and then at the end resume your explanation very quietly, if *desirable.*

Beware of any hasty expression, as irritating, and so against charity.

Never get into altercation, and if you find yourself inadvertently in one, put a strong hand on yourself, and say something very quietly and soothingly.

Never consciously go over in your thoughts anything which seems to you a hardship.

### v. *To check evil speaking in others.*

Suggest the thought of some good in the person, or some good motive for what is complained of; or again, say that it does yourself harm; that there is no good in speaking of what we cannot remedy; that it is truer love to speak *to* people, etc.

In order to gain courage to speak, think that such speaking injures that

soul, hinders its being perfected and laying aside its imperfections, interferes with the perfecting of humility and charity.

O GOD, Fountain of Love, pour Thy Love into our souls, that we may love those whom Thou lovest, with the love Thou givest us, and think or speak of them tenderly, meekly, lovingly; and so loving our brethren and sisters for Thy sake, may grow in Thy Love, and dwelling in love may dwell in Thee: for JESUS CHRIST'S sake.

Never complain of any one or anything to any one.

Never speak of any one with any tinge of slight.

Never speak of any one towards whom you have any kind of painful feeling, except in decided love.

If you do, inflict a slight punishment on yourself.

VI. *To check judgment of others.*

SET before yourself every morning our LORD, sitting on His Throne, and saying to you, "Judge not."

Ask for His Grace, and determine, by His Grace, not to judge anything, nor to receive again into your mind any former judgment, however plausible, because it does not belong to you.

If any judgment occurs to you, pray our LORD as Judge, if by one thought, and say to yourself, "I *must* not, and I *will* not judge."

If you have admitted any judgment, say—

LORD, forgive me the judgment, and let not Thy servant take Thine awful office of Judge.

O Good JESU, All-holy and All-merciful Judge,

Keep me from taking Thy office.

Let me not judge, that I be not judged.

## HARD JUDGMENTS.

### *Prayers against hard judgments of others.*

JESU, Most Tender, Who being the Eternal Word, didst vouchsafe, as now, to become for love of us a speechless Infant; Who being the Eternal Judge, wast silent before Thy unjust judge; Who didst bear our burdens and badest us bear one another's and so fulfil Thy law, and judge not that we be not judged,

I am tempted, Good LORD, to judge and to offend in judging, against the love of Thee and my neighbour, when people seem to slight me, or . . . . . .

and then, Good Lord, I . . . . .

I pray Thee, Good LORD, that if Thou allow any of these temptations to come on me this day, Thou wilt

keep me safe, and keep me from offending Thee, in thought, word, or deed. I desire to speak *now* for *then*, to do, or think nothing contrary to Thy Love. Good JESU, accept this my desire, help me by Thy Grace, be present in my soul, and if through my infirmity I fail, recall me quickly to myself and to Thee. Grant this, Most Loving JESU, for Thy Love's sake.

O Merciful FATHER, again I have fallen into the sin against which I have so often prayed, of which I have so often repented, which I have so often purposed with my whole soul, by Thy Grace, to conquer. Be not weary of me, Good LORD, and let me not be weary of myself, or of trying to conquer myself. I am all weakness, but Thou art Almighty, and canst put forth Thy strength perfectly in my weakness. Make me truly to hate all which Thou hatest, fervently to love all which Thou lovest; make me truly sorry for love of Thee, that I have again offended

Thee, and so mightily transform me by Thy Grace, that I may no more offend Thee. I am not worthy to ask this, but I ask it in His Name Who said, "Ask, and ye shall receive," and who has merited all grace and salvation for me, JESUS CHRIST.

*Or,*

O MERCIFUL FATHER, of Thy Grace it is alone that I have been kept from any sin, of Thy Mercy that I have been shielded from any temptation. Glory and thanks to Thee, O LORD, for my victory, which Thou hast given me. Forgive, Most Compassionate LORD, all in which I have failed this day, and give me perseverance unto the end, for Thy tender Mercies' sake.

*At Morning Prayers.*

O MY GOD, from Whom are all things, in Whom, wherever I am, I live and move and am, make all

things, by their likeness or unlikeness to Thee, speak to me of Thee; keep me amid all things by Thee; gather me out of all things unto Thee; teach me to do all things to please Thee; enable me to do all things in Thee, through Thee, to Thee; that so at the end of this day, I may be nearer unto Thee, and less unlike Thee: through JESUS CHRIST.

In Thee, through Thee, to Thee my LORD and my GOD.

JESU, All-merciful, Who all Thy life long didst bear such contradictions of sinners against Thyself, Who camest to Thine own and Thine own received Thee not, Whose sacred Face was covered with spitting, and Whose sacred Ears were filled with mockeries, reproaches, blasphemies, for love of us; Who didst so long bear with me, while I half heard and half obeyed, and so in truth did disobey and slight Thee, though I knew it not;

Take from me, I beseech Thee, all

feeling of displeasure, if others seem to slight me or not to love me. Teach me so to think of Thee, as not to think whether I am slighted or not; but grant that loving all for love of Thee, I may, with them, grow in Thy Love and love Thee everlastingly.

Good Jesu, who camest to send a fire upon the earth,

Kindle in my heart a burning, glowing, pure love for Thee;

Burn out of my soul whatever hinders the fulness of Thy Love in me;

Melt out from my soul whatever chills Thy Love in me;

Cleanse away by Thy Precious Blood whatever would dispute the empire of Thy Love in me;

Melt my whole soul into one, that with my whole being I may purely love Thee and all in Thee.

# Appendix II.

## SELF-EXAMINATION.

1. *Thoughts or words against Charity.*

HAVE I brooded over any present trials without saying, at least, "Thy Will be done"?

*Say*, LORD, help me to bear this for love of Thee, *or the like.*

Have I anticipated any trials without mentally at least committing myself blindly to GOD's fatherly Providence?

*Say*, LORD, Thou art all love, I Thy foolish creature; blindly I commit myself to Thee, the All-wise.

Have I allowed myself to doubt of God's willingness to help, or to think "God *will* not help me; God *will* not give me grace," or the like?

*Say*, LORD, in all things, by all things, make Thy Will wholly mine.

Have I spoken to the disadvantage of any, or depreciated any?

*Say*, LORD, take away our evil, and fill us all with Thy good.

Have I asked any question to learn anything about another, either to their disadvantage or to pain me?

Out of the deep have I called unto Thee, O LORD; LORD, hear my voice.

Have I encouraged any one in telling me anything against another, and not turned the conversation if I could?

*Say*, LORD, have mercy upon us miserable sinners ; and give us all of the fulness of Thy grace.

Have I gone over in my mind anything which I have thought in times past unkind or unloving in any others, so as to accuse them, or excuse any present fault in myself, or pity myself?

*Say*, LORD JESU, make me to forgive and love,

As I desire to be forgiven and loved by Thee.

Have I judged any one in my heart, as to what I knew?

*Say*, LORD, Judge of the earth,

Enter not into judgment with me,

Let me not judge as I would not Thou shouldest judge me.

Have I surmised painfully that

others habitually said or thought of me what would pain me?

*Say*, LORD, give me power strongly to keep my soul,

That it harbour nothing contrary to Thy love.

II. *Sins relating to Prayer.*

1. Have I let gloomy thoughts about GOD's mercy or dealings with me dwell in my mind, without going to Him, at least with one brief thought of prayer?

If I did, how long?

Did I rouse myself, and say some prayer at last?

2. Have I said anything, even to myself, mentally, so as to make it my own, as "GOD *will* not do this or that," and the like?

What?

*If you have, say—*

Thou Who hearest prayer,

Be merciful to me, All-merciful.

3. Have I put off prayer, not from fatigue, but thinking that it is no use for *me* to pray; GOD will not hear me, etc.?

How long?

4. Have I failed wilfully to give my mind to the prayer, not praying as well as I could *at the time*, through hopelessness?

5. Have I failed to persevere in prayer, because distractions have come again and again?

How often?

6. Have I been careless about preparing for prayer, letting my mind be filled and absorbed with other thoughts up to the moment of prayer; and then making no great effort to ask GOD to gather my soul to Him?

7. Have I risen from prayer without gathering myself into a longing that GOD would make me live as I have prayed, or commending myself to GOD, for what I was to do?

If so, have I done it when remembered?

8. Have I allowed hopeless thoughts when going to Holy Communion?

9. Have I diminished prayer before it through hopelessness?

10. Have I neglected to use some ejaculation through the whole day afterwards?

11. Have I neglected self-examination or hurried it, through despondency?

Have I concluded it without prayer?

*Say*, O Good JESU, cast out from me all which displeaseth Thee; and give me all which pleaseth Thee.

### III. *Work.*

Have I prayed GOD to bless me in what I do? How often?

If I forgot it when I began, did I, when I remembered it or afterwards,

pray GOD to accept it and pardon what was amiss, if only by one thought. Did I thank GOD for anything which gave me pleasure, or in which I succeeded? if not then, afterwards? [If you have not, do it now in the self-examination.]

Did I fret wilfully, *i.e.* without interposing prayer, under disappointment among the poor or otherwise?

How long?

Did I indulge in the longing to give up everything altogether, without any prayer to GOD to guide me? Have I longed to escape from trial without a thought to GOD, that He would support me in it?

Have I spoken despondingly?

About what?

Have I wasted time, from thinking it useless to try to do anything?

### IV. *Hard judgments of others.*

Did I allow any hard judgment of any one to-day, in my mind. Did I, if tempted, try to think it might not be so? or to think of some other good quality in them? Did I readily admit indifferent things to confirm any impression which had been made upon me?

Did I let my mind dwell on the subject, if it returned to me?

Did I say anything sharp of any one? What?

Have I spoken of any one, with an undercurrent feeling of displeasure?

Have I wilfully taken pleasure when any one spoke disparagingly of any one I do not like; or of any quality which I do not like, or encouraged in any way any unfavourable opinion I had. Have I encouraged any such conversation?

Have I *indulged* in invidious comparisons to the disparagement of any one?

v. *When blamed or suspected by others.*

Have I exaggerated to myself any blame of me?

Have I been careful not to think it means more than the words say?

Have I construed looks and made inferences from them?

Have I felt proudly, or have I tried to find out whether there be any slight foundation in me for what was said, even if on the whole it seem to me what I do not deserve?

Have I put away kindness from me?

Have I interpreted the words or acts or looks of another, as though they did not mean kindly by me, without *knowing* it to be so?

Have I chosen signs for myself which should be indexes of a person's feelings towards me, not thinking that the same act might come from very different feelings?

Have I made to myself signs as to the Will of GOD, out of ordinary

circumstances, apart from what He directly teaches?

Have I watched too much the looks of another and allowed doubts as to their kind feelings towards me?

Have I interpreted the *words* of another beyond what their plain meaning *requires?*

Have I made inference from their looks, forgetting that the same expression may come from very different feelings?

Have I combined different words or deeds, in order to make one whole, indicating unlove in another?

Have I taken satisfaction in my quickness in combining things, or even a painful satisfaction in thinking myself right, even when it involved evil in another?

Have I allowed myself to imagine things of another, filling up what I knew or thought I knew, by anything which I did not know?

Have I accounted anything which pained me, as certain, because it

flashed vividly and painfully across me?

Have I watched either acts and words, in order to ascertain what would pain me, or so as to judge another?

Have I prayed GOD to take away suspicion from me, and tried actively to throw it off from me at the first moment?

Have I prayed our LORD by His Agony to strengthen me?

Have I gone over in my mind willingly things which in the past have pained me, without turning them into prayer when I remembered it?

Have I allowed myself in any painful imaginings?

### VI. *Resolutions.*

I will not myself judge as to the inward motives or feelings of others, whatever outward appearances may be.

If judgments occur to me, I will say—

O Good LORD, Thou Alone knowest the hearts of men,

Let me not judge Thy servant,

But make all our hearts what Thou willest.

I will not supply any meaning as to words or letters, or acts of ——, but if I do not understand any, or think that he means something severe which he does not say, I will ask him gently.

I will not mistake emotions for voluntary sin; but pray God to soothe and still me with the dew of His Grace.

I must not, and by GOD'S Grace, will not this day, let my soul dwell on any painful thought as to another, save to pray Thee, O Blessed JESU, to bless me and make me Thine. If Thou permit this day that I should be so harassed against my will—

Make me hold fast to Thee,

That I may not in the least depart

from Thee, may not in the least displease Thee.

I will aim by God's Grace—

1. To receive every the least accidents of life, whether coming directly or indirectly through a human agent, as discipline from God, to be sanctified through the Cross of our LORD.

2. To sympathize with the moral infirmities of another, even when they affect myself; regarding him as one in suffering and struggle with infirmity.

3. Not to speak abruptly, but rather to say more than is needful lest one should think that I so spoke.

4. To be patient whenever I fail, praying our LORD JESUS to forgive me; never brooding, but resuming as soon as I can my even line of duty.

5. To turn away from imaginings.

6. If any thought comes to me which troubles me, or any word be said which pains me, to turn at

once to our LORD, hold myself still for a moment before Him, pray Him to steep my heart in His sacred Heart, that I may think and speak what His Love would have me speak and think.

I will practise this in little things in order to gain the grace and habit and readiness to practise it in what is greater.

*Advice.*

Aim—

To take lovingly whatever crosses your own will.

Take all mention of faults as from GOD, through whomsoever or howsoever spoken. GOD gives you an occasion to look into yourself.

It may be that although most which is said is untrue, there is a shade of truth. It is of moment to find out the least spark of evil in yourself; it is of none (except in some cases, for charity) to shew others that they wrong you.

If you seem to be slighted, you will

recollect that humiliation is the road to humility. Humiliations put on us are safer than any we ever put upon ourselves. We are safer from self in them. GOD puts them on us through whomsoever they come.

Aim to say nothing but good of any one, and to see what good there may be in any.

If the application of any text of Holy Scripture, or of any saying of GOD'S servants, tend to make you more humble, act upon it so far as to humble yourself and to pray for deeper humility.

If it tend to make you hopeless, encourage despondency, inexertion, despair of GOD'S mercy, "It is no use," etc., be sure the application comes from the devil, and dismiss it.

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